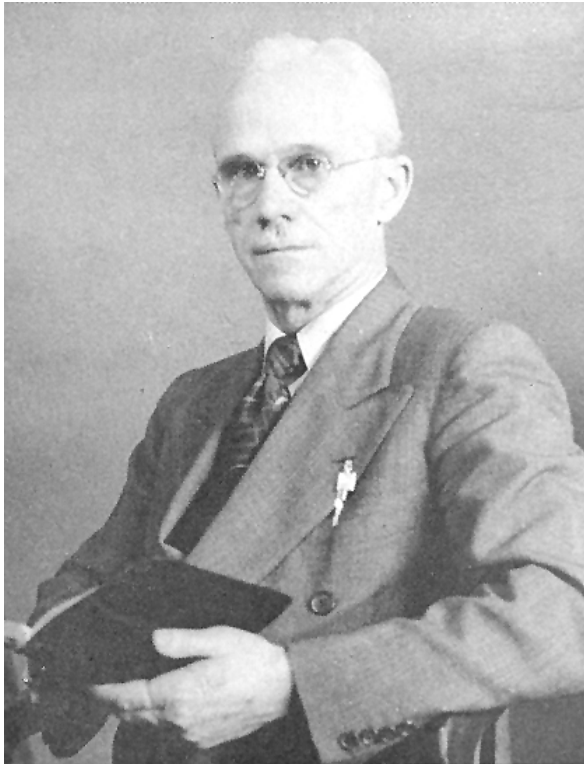


STANDING *FRIM ON* **GRACE ALONE**

**The Founding of
Grace Theological Seminary
1937**



Dr. Alva J. McClain

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Dedication by McClain



Dr. Louis S. Bauman

1875-1950

Among the many friends of Grace Theological Seminary, none could be missed more acutely than the late Dr. Louis S. Bauman. He had been in the very center of those historical circumstances which led directly to the founding of the school. He was on his knees among the other brethren in that notable prayer meeting where the school was born. And as he arose from praying he wrote his personal check as the initial gift toward its establishment. He assisted in the writing of its charter, was a member of its board of trustees from the beginning, and for a number of years

served ably as president of the board. In the year 1948, in recognition of his long and valuable services to the school, he was made an honorary life member of the executive committee of the board.

At times when others became somewhat discouraged, Brother Bauman was never cast down, but his own unfailing faith and optimism were contagious, bringing renewed courage to all of us. Much of the progress of the seminary, and certainly a large share of its tangible assets, can be traced directly to his enthusiastic support. Through his personal influence, many became lifelong friends of the school, and thousands of dollars came to its support. In his wide ministry, far beyond the limits of the Brethren Church, Grace Seminary was made known as a place where the Word of God is held and taught, and students were attracted to its classes. To use the words of a teacher who has been with us from the beginning, "Humanly speaking, without Brother Bauman there might be no Grace Seminary today."

Alva J. McClain.

Foreward

Alva J. McClain was a reformer in the truest sense of the word. Historically a reformer was a person that recognized doctrinal error and set out to correct the error by exposing it and teaching the truth. They were not separatists, seeking division, but they desired to see errors recognized and Biblical truth embraced. Most historical reformers were unsuccessful in reforming institutions and were eventually persecuted, killed or expelled. New institutions formed around expelled reformers as they continued to teach the truth. This was the experience of Alva J. McClain in his efforts to reform doctrinal error, at Ashland College, from 1930-1937.

A series of doctrinal confrontations at Ashland College led to McClain's dismissal in 1937. The doctrines that McClain stood for in these conflicts are the foundation of Grace Theological Seminary and The Fellowship of Grace Brethren Churches. After seven years of standing, uncompromisingly, for Biblical truth and continually pressing for reformation in college policies and practices, he was asked to resign. Encouraged, by like-minded people, McClain established Grace Theological Seminary on the principles and doctrines that had been rejected at Ashland College.

The doctrinal roots of The Grace Brethren were forged in the heat of this confrontation. To understand the doctrines of the Grace Brethren we would need to understand the doctrinal issues that required the formation of a new institution, Grace Theological Seminary. This book is a collection of statements by Dr. McClain and by people representing Ashland College concerning the issues of this dispute. The first statement is "The Background and Origin of Grace Theological Seminary" by Dr. McClain. The second is "The Theological Basis for the Division" from "The Background and Development of Brethren Doctrines 1650-1987" by Dale R. Stoffer. Third is Dr. McClain's Theology outlines used at Grace Seminary in 1939 and the Covenant of Faith of the seminary.

Introduction

In 1921 McClain wrote...*the Christian must be “intolerant” in order to be a true Christian! But there are two qualifications. First, we are to be intolerant only of false teaching which strikes at the fundamentals of the faith and intolerant of sin. Second, we must exercise our “intolerance” in love, and never let it find expression in physical violence. Within these limits INTOLERANCE is a righteous attitude – the mark of every true child of God.*

Alva J. McClain

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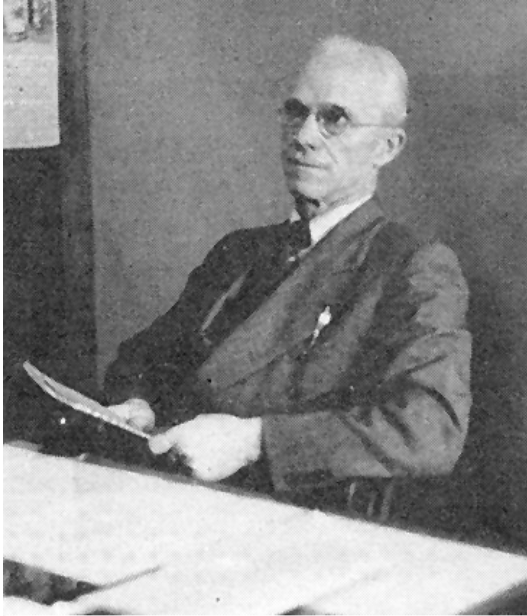
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The Background and Origin of Grace Theological Seminary

By President Alva J. McClain



Dr. McClain in His Office

It has been said, with some degree of justification that Grace Theological Seminary under its present name was born out of theological conflict. But the school owes nothing to the conflict except its external form. Its definite Christian faith and educational ideals are matters which greatly antedate the form. And these are the important things. Therefore, this account will be concerned mainly with historical background and origins.

I. *The Brethren Church and Education.*

The Brethren movement began in 1708 in Germany under the leadership of Alexander Mack, a well-educated and Bible-loving Calvinist, who with others of similar inclinations felt that the Reformation in Europe had not brought the church entirely back to its original apostolic purity in faith and life as founded by the Lord Jesus Christ. These Brethren began their organization as a distinctively "Bible" church, accepting the Holy Scriptures as the fully inspired and inerrant Word of God which, literally interpreted, was the only infallible rule of faith and practice. Standing boldly for the complete separation of church and state, they quickly became objects of persecution.

In 1719 they began emigration to America and within a few years the entire membership had come to this country. Here they found refuge under the protection of William Penn, and founded their first congregation at Germantown, Philadelphia, where later one of their number, the famous Christopher Sower, established a large printing plant, printed many books, published a paper, set up the first type foundry in America, and brought out his celebrated "Sower Bible," now a collector's item (1). According to Dr. S. Z. Sharp, first president of Ashland College, the early Brethren leaders of that day were men of education, who had their minds trained in some of the best universities of Europe, and some of them were themselves instructors in universities. They could read the Scriptures in the original language in which they were written and could give an unbiased translation of them in the language of the common people" (2).

During their first 150 years in this country, Brethren congregations spread through various Eastern States, and after the Civil War to Illinois and west of the Mississippi River. Through these years of pioneering movement and settlement many changes took place. By the middle of the 19th century a reactionary type of leadership had

arisen, stressing conformity to traditional customs of dress, a legalistic view of salvation, the authority of church conferences over the local congregations, and opposition to educational and missionary activities. Resisting this leadership and its reactionary policies, many of the Brethren joined in what became known as the "Progressive" movement, which paved the way for the division of 1882 and the subsequent organization of the leading "Progressives" in a separate body legally chartered under the name "THE BRETHREN CHURCH." Following this division the remaining group, spoken of as the "Conservatives," took as their name "The Church of the Brethren" (3).

From the standpoint of education, the division of 1882 had salutary effects in both of the resulting organizations. On the one side, the leaders of the newly formed Brethren Church were now free to carry out their "progressive" ideals and policies, including education for the church and its ministry. On the other side, within the original body, the powerful influence of the "progressive" movement, the shock of the division itself, aided by efforts of those "progressives" who remained in the "conservative" group—all combined to stimulate greatly the educational interests and activities of the Church of the Brethren.

The passing of the years, however, has widened tremendously the theological chasm between the educational leadership of the Church of the Brethren and that of the Brethren Church as represented by Grace Theological Seminary. The former "conservatives" of 1882 have become the theological liberals of today, so that they find themselves at home in the modernistic National Council of Churches, while Grace Theological Seminary and its supporting churches stand unreservedly for all the great historical and Biblical truths of Christian faith as opposed to the modern negations of so called "Liberal Christianity."

II. Theological Education at Ashland College to 1930

Ashland College had been founded at Ashland, Ohio, in 1878 by a group of Brethren including both "progressives" and "conservatives." Apparently its original plan of organization did not contemplate any special department for the training of ministers. However, due to financial difficulties and a receivership, its ownership passed in 1888 to a group of leading men belonging to the recently organized Brethren Church. On August 29 of that year a new charter was drawn up and filed. The first two articles of its constitution definitely provided that "the training of suitable men for the ministry of the Gospel shall always be sacredly regarded as one of the main objects of this institution"; and also that "in order to accomplish the objects of this institution, such instruction shall be given as is usually embraced in the course of colleges or universities and theological seminaries in this and other countries" (4).

Although it is clear that the constitution now provided for the inclusion of theological education in the activities of Ashland College, it was not until 1906 that the Bible department was designated as a "seminary," under the leadership of the late Dr. J. Allen Miller as its dean (5). It should be understood that this work was not on a graduate level. The ministerial students spent 4 years in the college majoring in Theology and Bible, receiving the Bachelor of Arts degree at graduation. Later, this degree was more specifically designated as an "A. B. in Divinity." This arrangement continued until the year 1930, which marks the actual beginning of the school now operating under the name "Grace Theological Seminary." This plan followed until 1930 at Ashland College was not unusual in the earliest years of American theological education. The establishment of theological faculties and curricula on a graduate basis was a later development in many institutions.

From the beginning in 1882 of "The Brethren Church," its leaders laid great stress upon the matter of an educated ministry, as

opposed to the tradition of the church from which they had separated. Since the educational facilities of the new church were so limited, numbers of ambitious young men went to universities and theological schools outside the church, where they imbibed the current "liberal" religious views of the day. From among these men there arose a "liberal" movement in the Brethren Church.

Dr. J. L. Gillin, whose advanced studies had been taken at Columbia University and Union Theological Seminary (New York), may be regarded as the leader of this "liberal" movement. For many years the professor of Sociology at the University of Wisconsin and a recognized authority in his field, and also an ordained minister of the Brethren Church, Dr. Gillin exercised a profound influence on some of the younger ministers. He had been president of Ashland College from 1907 to 1911, and for many years the most influential member of its board because of his prominence in the field of higher education. It is not surprising, therefore, that this "liberal" element of the church found its center at Ashland College. The height of its power was reached in the years 1914-21, when more than once it was able to control the General Conference. At one conference, about the year 1914, Dr. Gillin seriously proposed that "religious experience" be substituted for an "infallible Bible" as the true basis of Christian authority. In another address, at the General Conference of 1915, Dr. Gillin indicated his complete indifference toward the fundamental truth of the deity of Christ by saying, "A person may be a member of the Brethren Church . . . and be an Athanasian on the subject of the nature of Christ, or on the other hand he may be an Arian and still be a good member of the Church, These things are of minor importance" (6).

As the churches and pastors became aware of the situation, a very definite but unorganized opposition began to gather, in which the late Dr. Louis S. Bauman was the principal leader. His files contain much correspondence with certain men in the Ashland College group, revealing the crucial issues of the time. This resistance to the "liberal" party gathered strength and support until at the 1921 General

Conference a statement of faith, known as "The Message of the Brethren Ministry," was adopted by the National Ministerial Association with an overwhelming majority over the bitter and prolonged efforts of the "liberals" to defeat it. Although he had formerly been aligned with the "liberals" at Ashland College, to their dismay the late Dean J. Allen Miller joined heartily in the adoption of the statement of faith. This statement of faith, which became a document of great historical importance, in its original form had been prepared by Alva J. McClain, pastor of the First Brethren Church of Philadelphia (7).

The adoption of this statement of faith had several important results: First, it provided a rallying point for the evangelical ministers of the church, and was widely endorsed and used by congregations, district conferences, and ministerial examining committees (8). Second, a number of liberally inclined ministers left the Brethren Church and entered other denominations. Third, Dr. Gillin stopped attending the General Conference. and the few remaining ministers who had supported the "liberals" suffered a marked decline in influence. Fourth, the churches temporarily at least gained a larger voice in the affairs of Ashland College, and began a definite agitation to place on its faculty more men of unquestioned loyalty to the great truths of the Christian faith. In 1925 the Board called Alva J. McClain to a teaching position there.

Professor McClain remained for 2 years, teaching both in the college and seminary department. Although urged to remain by President Jacobs, he resigned in the spring of 1927 because of ill health and dissatisfaction with the situation and prospects there, In the first place, the restriction of the "seminary" work to a mere major in the college was continued by the administration with no apparent serious interest in placing it on a graduate basis, Second, the best ministerial students were becoming ambitious for advanced theological training and were beginning to look toward other schools for such work on a graduate level. Some were giving up their proposed "Bible majors" to work for the regular Bachelor of Arts degree so as to lay the necessary basis for entrance to the standard theological seminaries. Third, because

it had become clear that "liberal" tendencies in life and faith still existed on the campus, the environment there did not seem at the time favorable for the establishment of the kind of a theological school needed by the Brethren Church. Prof. J. A. Garber, a teacher in the seminary department, was openly opposed to the educational ideals of Professor McClain. Dean J. Allen Miller, although very friendly to these ideals, was not by temperament disposed to lead in the battle necessary for their realization at Ashland.

To fill the vacancy made by the resignation of Professor McClain, and upon his recommendation, the administration called Dr. K. M. Monroe from his pastorate in Spokane, Wash. Later in the summer of 1927, Professor Garber suddenly resigned to enter another denomination and Rev. M. A. Stuckey was called to fill this vacancy. Both Monroe and Stuckey were thoroughly conversant with the situation at Ashland; the latter being especially critical, often not too wisely, of the administration there. He was unable to differentiate between trivial matters and things that were really important, and therefore made very little effective contribution to the orthodox position because he had made himself disliked so heartily by many teachers in the college.

III. The Proposed Seminary in Southern California.

From Ashland College Professor McClain went to the Bible Institute of Los Angeles to serve as teacher of Christian Doctrine.



During his 2 years there (1927-29) he continued working on a program and curriculum looking toward the eventual establishment of a theological seminary which would embody certain educational objectives and ideals which he felt were not being fully realized in any existing school at the time. Having personally observed, both as a student and a teacher, the distinctive values of both theological seminary and Bible institute types of education, he had come to feel that a proper integration of these values in one institution was not only desirable but also possible; a school where the competent scholarship of a seminary might function within the warm spiritual and practical atmosphere of a Bible institute (9).

In the fall of 1929, after close and prolonged consultation with the late Dr. Louis S. Bauman and others interested, it was decided to undertake the founding of such a school. The First Brethren Church of Long Beach, Calif., of which Dr. Bauman was pastor, began construction on a large educational building and also called Professor McClain to serve as Minister of Education while plans for the new seminary were being formulated. Interest in the project spread to many Brethren churches throughout the country. Financial support was promised by outstanding laymen. Possible faculty members were being contacted, and letters were coming from prospective students, some in course at Ashland College.

By the middle of 1929 reports of the proposed new school had come to the attention of the Ashland College administration, and correspondence reveals their concern over the possibility of the new school being located elsewhere. Under date of July 3, 1929, President Jacobs wrote in part as follows to Dr. Bauman: "I note what you say about the seminary on the (west) coast. Naturally I would rather not see it there. ... I am inclined to think in time the seminary there would militate against the work here. ... I would be much better pleased, and I think the church would be better served, if a way were provided to bring McClain here and the seminary. His very presence here . . . would mean a world of good to us. I have absolute confidence in him and in his ability to enthuse our young men as they ought to be enthused" (10).

Early in 1930 Dr. W. S. Bell, endowment secretary of Ashland College. and an influential member of its board, came to Long Beach for the purpose of urging that the new seminary project be launched in organic relation with the college at Ashland. He felt strongly that it would be welcomed there, that its influence on the campus would do much to keep the college true to the faith, and urged that both Dr. Bauman and Professor McClain should attend the April meeting of the board for the purpose of presenting their program for the proposed seminary. Dr. Bell felt that such a school, if located separately from Ashland College, would attract the major interest and support of the

churches and might result eventually in the "loss of the college." By keeping college and seminary together, he thought, the Brethren Church could have both and make the college what it should be spiritually. To the objection that much of the promised financial support might be lost if the school were located in the East, Dr. Bell replied that the college should assume the financial support if placed at Ashland. In a letter to Professor McClain, March 4, 1930, Dr. Bell wrote: "It has been decided to have our college board of trustees meet on April 22. I hope you and Bauman can be here as it will be very important that you should, at least one of you. I am satisfied that the two institutions (seminary and college) cannot be maintained separately at the present time *without the loss of the college* [italics supplied]" (11).

Recognizing the validity of these appeals, both Bauman and McClain agreed to meet with the college board at Ashland for the purpose of exploring the possibilities of reaching some agreement which would not jeopardize the future either of the college or the proposed new seminary. It should be stated here that Dr. Bauman was already a member of the Ashland College board, representing the churches of the Southern California District. Professor McClain had been elected moderator of the General Conference of the Brethren Church for the current year of 1929-30.

Background and Origin of Grace Theological Seminary

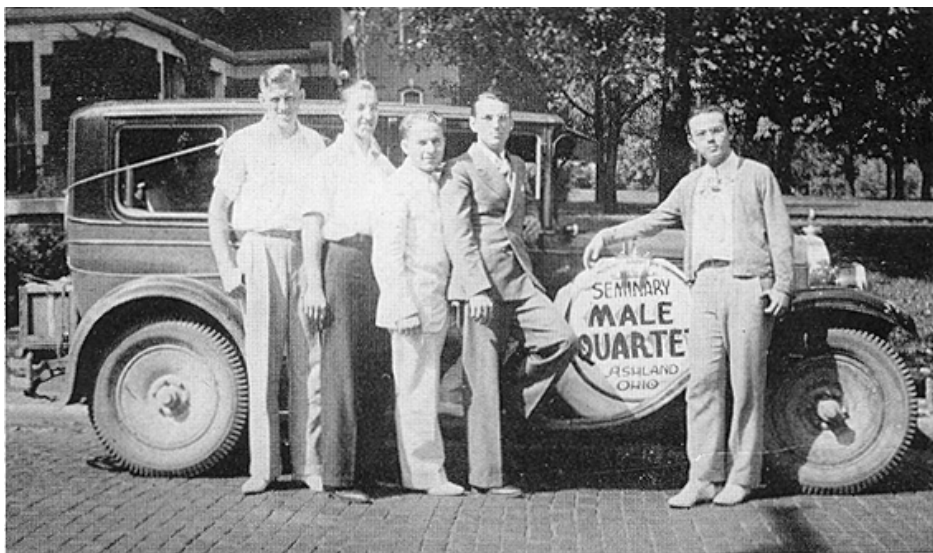
IV. The Agreement to Locate the Seminary at Ashland.

The Ashland College board of trustees convened at Ashland, Ohio, in their annual meeting on April 24, 1930, the date having been changed to make it possible for Bauman and McClain to be present. In a carefully prepared manuscript, Professor McClain presented the plan of the proposed seminary, dealing with three things: first, the need for a standard Brethren theological seminary; second, the reasons why the Ashland College campus would not be the best place to locate it; and third, some essential conditions which must be met if the seminary were to be located there.

As to "The Need for a Brethren Theological Seminary," many of the arguments presented by Professor McClain are still cogent today, as indicated by the following excerpts: "The Brethren Church must provide theological training for its own ministry. If we do not, our best young men will go elsewhere. Some have already made application to enter other seminaries. . . . The Brethren Church can not depend upon the arts college at Ashland to do this work. By its very nature the arts college must either be silent or else keep in the background the distinctive positions of the Brethren Church. . . . We need a theological seminary which, by example and precept, will lead men to feel that it is supremely worth while to be a minister in the Brethren Church. . . . Without an adequately trained ministry, enthusiastic for our message, we are doomed. Competition is keen, union is in the air, and modernism is dissolving all differences" (12).

Regarding "The Location of the Seminary " Professor McClain argued that while there would be some advantages in placing it at Ashland College, there were many reasons which could be urged against such a location. A few of these reasons are reproduced here in part: "The seminary should be conducted in a religious atmosphere which does not and can not possibly exist in an arts college which is open to the general public and where the seminary students are a small minority. ... It should be frankly recognized that the [Ashland | college

faculty contains an element which does not sympathize with the theological viewpoint of the seminary and a majority of Brethren ministers. The seminary professors should not be handicapped by the unpleasant task of correcting erroneous theological opinions expressed in [college] classrooms and chapel. It is not that such opinions are feared. But it is demoralizing and embarrassing to have these issues arising between faculty members of the same institution. ... If the seminary teacher ventures to defend the church's viewpoint, he is likely to be regarded as a troublesome heresy hunter and placed in a false light before the [college] student body. If the arts college would support enthusiastically the theological position of the seminary, this situation could be corrected. But experience does not indicate much hope for such a solution, although it might properly be expected of a church college. ... In some respects the presence of the seminary on the Ashland campus would be an embarrassment to the arts college. Such seminary work as we are doing there at present is being done



THE ASHLAND SEMINARY QUARTET IN 1936

Jacob Kliever, Kenneth Ashman, Robert Ashman, Luther Grubb, and Robert Scott

surreptitiously. To borrow a well-understood term, we are 'bootlegging'

our seminary education as far as graduate work is concerned. This will be perfectly clear to anyone who reads the college catalog (1930). . . . The situation is demoralizing to the best interests of ministerial training in the Brethren Church. ... If the college [administration] demands the retention of the seminary on this campus, it should be given the dignity and prestige that such a school deserves and must have" (13).

In concluding his presentation of the new seminary project, Professor McClain assured the board that although the men for whom he spoke were strongly in favor of locating the school in southern California where both a building and financial support were available, nevertheless they might agree to the location at Ashland College if the board would approve and support a definite "SEMINARY PROGRAM" which he then proceeded to outline. Since the main points of this program are of high historical significance, they are reproduced here rather fully as they appear in the original manuscript.

1. The present seminary department of the arts college should be made a standard theological seminary for college graduates . . . degrees to be granted only to those who have properly matriculated.
2. The faculty shall be composed of at least four professors. . . .
3. The dean of the seminary should have complete jurisdiction in all seminary matters, similar to the jurisdiction of the president in the arts college. . . . He should be a member of the board of trustees in order that the seminary interests may be properly represented thereon.
4. Teachers having the degree of Th. M. from standard seminaries should be ranked with the doctors in the arts college, in such matters as scholastic standing and salary, . . . (If the two institutions were separated, this issue would not be raised.)
5. The continuance of the seminary on the college grounds should be regarded as an experiment for the present, and if it proves successful,

steps shall be taken to erect a separate building suited to the special needs of the seminary. On the other hand, if the separation of the two institutions should be finally deemed advisable, both college and seminary shall cooperate in the matter so that it may be accomplished without injury to either.

6. A plan should be worked out which will insure the financial autonomy of the seminary. This plan should provide either for an equitable division of present and future endowment income between college and seminary, or else authorize the seminary to conduct its own campaign for endowment.

7. The seminary should publish its own annual catalog and bulletin.

8. Within the board of trustees, there should be a seminary committee composed of at least five members appointed by the president of the board in consultation with the seminary faculty. The dean of the seminary should be a member ex officio of this committee (14).

After considerable discussion of the proposals as set forth by Professor McClain, although there was some apparent hostility on the



AN ASHLAND SEMINARY GATHERING IN CALIFORNIA, SUMMER OF 1936

Standing: Rev. and Mrs. Louis Bauman, Mr. and Mrs. Donald Carter, Mrs. Ernest Pine, Ray Klingensmith, Ernest Pine, Mr. and Mrs. Floyd Shiery, Mr. and Mrs. Conard Sandy, Prof. and Mrs. Kenneth Monroe, Prof. Melvin Stuckey.

Kneeling: Mr. and Mrs. Orville Lorenz, Mrs. Ray Klingensmith, Mr. and Mrs. Arthur Carey and child, Prof. and Mrs. Alva J. McClain, Mrs. Melvin Stuckey.

part of the college administration and its sympathizers on the board, nevertheless, with no dissenting vote, the proposed plan for the seminary as a graduate school of the college was approved by the trustees. The support of Dr. C. H. Ashman, member of the board and pastor of the First Brethren Church, Johnstown, Pa., was no small factor in the favorable outcome. At the same time Professor McClain was called by the board to reorganize and head the seminary on the new graduate basis, with the title of associate dean. The late Dr. J. Allen Miller, for many years dean of the seminary department, was continued with his title. It was understood, however, with the full and friendly consent of Dr. Miller, that complete responsibility and authority in the reorganization and direction of the seminary was vested in the associate dean. Dr. Miller was enthusiastic for the new plan and cooperated to the fullest extent. The date for the opening of the new school was set for the fall term of 1930.

The college administration acquiesced in the board's action, but it was fairly clear that they were not too happy about it. Viewing the matter purely from an academic standpoint as it might possibly concern the arts college; their attitude was at least understandable. The college on March 19 had at last secured academic accreditation from the North Central Association. The added expense of the new seminary plan would to that extent reduce the funds available and needed in the college to maintain the accrediting standards. Furthermore, the administration feared that the establishment of the seminary as a graduate school might injure the academic position of the college in the eyes of the North Central examiners who were not interested in positive Christian theological education. It was no secret also that some members of the college faculty would have been only too glad to get rid of the seminary entirely.

But there was another side to the problem which created a genuine dilemma for the administration. A college endowment campaign was in progress among the churches, and the most potent argument being used to secure financial support from the churches was

that Ashland College provided education for the ministers and missionaries of the church. Therefore, the administration hesitated to consent to the establishment of the seminary elsewhere since it would attract the financial support of the churches, most of which were more interested in training students for full-time Christian service than in merely supplementing the secular educational facilities already existing in half a hundred other institutions in the State of Ohio. These were some of the considerations which undoubtedly silenced temporarily the opposition to the establishment of the seminary as a graduate school at Ashland College. They did not welcome the prospect of it coming there, but to have it go elsewhere appeared to be worse. And so the decision was made.

It should be clear, therefore, from the above-mentioned facts, that the proposal and plan for a seminary on a graduate basis did not arise from within the Ashland College administration, but came from outside sources interested in the cause of advanced theological education for Brethren ministers. Its location finally at Ashland College was in response to the urgent overtures of officials of the college board, and to the offer of this board to meet the conditions of the program laid down for the new school. Also, it should be said, quite a few supporters of the proposed seminary felt that the location in Ohio would make it more easily available to all the churches of the denomination. Furthermore, although some pastors felt that a mistake was being made in accepting the Ashland location, still others felt just as strongly that the establishment of the seminary there would help to make the college what the churches wanted it to be. This proved to be an unduly optimistic view, in the light of the subsequent history of their relationship.

V. The Beginning of the Seminary as a Graduate School of Ashland College in 1930.

In the Brethren Evangelist, issue of May 3, 1930, President Jacobs publicly announced certain actions which had been taken at the recent college board meeting. Among others things, he wrote, "With the seminary here along with the arts college, our interests will not be divided. There will be no question about the granting of suitable degrees, and everything points to the wisdom of such a choice. More will be said about the situation at length later through these columns" (p. 14) In the Educational Day issue of the Brethren Evangelist, May 31, 1930, Rev. George T. Ronk, president of the college board, announced formally that "At the recent meeting of the board of trustees arrangements were made for establishment of a post-graduate seminary with power to grant graduate degrees in three and four-year courses in theological training. . . . Beginning with the first of next September, all new students for the seminary in full-course work must enter the college of liberal arts and graduate from there before admittance into the seminary" (p. 2).

In the same issue of the above church publication, Prof. Alva J. McClain in an extended article outlined the recently adopted "NEW SEMINARY PROGRAM" under which "The present seminary department of the college will be enlarged and advanced to the rank of a standard theological seminary for college graduates. . . . All the seminary courses are to be revised and raised to the level of graduate work. . . . The emphasis of the school will be fourfold: orthodox belief, spiritual living, thorough scholarship, and practical application." As the executive head of the new school, Professor McClain announced that the departments and teachers would be arranged as follows :

Dr, J. Allen Miller, dean: department of the New Testament and Greek, with an adjunct in Philosophy.

Prof. Alva J. McClain, associate dean: department of Theology and Christian Evidences, with an adjunct in English Bible.

Prof. Melvin A. Stuckey: department of Homiletics and Practical Theology, with an adjunct in Church History.

Prof. Kenneth M. Monroe: department of the Old Testament and Hebrew, with an adjunct in Archeology (15).

In delivering his address as the moderator of the General Conference of the Brethren Church. August 26, 1930, Professor McClain said, "This fall for the first time in the history of the Brethren Church we shall be able to offer our young men a regular 3 years' seminary course for college graduates. ... It seems to me, therefore, that this General Conference should take cognizance of the situation and recommend to the various districts and congregations a whole-hearted support of the seminary program" (16). In response to this recommendation by the moderator, the Conference by formal action recommended to the churches the new seminary program (17).

The seminary opened in September, and Dean J. Allen Miller, writing of the need of advanced training for the ministry, in the Brethren Evangelist of September 20, said, "Such a school we have opened for the first time this week at Ashland College . . . a graduate school of theology of such rank as the highest type of evangelical faith and life joined with a ripened and broad scholarship can offer. . . . We are making this beginning now. We must have time to justify this advanced step. . . . May God bless the task to which we now anew consecrate ourselves" (p. 2).

VI. *Progress of the Seminary in an Unfavorable Environment (1930-35).*

The new arrangement began with the enthusiastic support of all the evangelical pastors and churches which had been praying and working for such a school. Most of the newly adopted program for the Seminary was quickly placed in operation under the direction of the associate dean, Prof. Alva J. McClain, who prepared the first catalog and wrote much of its material which embodied the educational objectives and ideals now being perpetuated in Grace Theological Seminary. From the beginning at Ashland, the original catalog carried as a statement of Christian faith the document adopted by the Brethren National Ministerial Association in 1921 under the title, "The Message of the Brethren Ministry."

The seminary began in the fall of 1930. Two years later the number of regular students had grown to 18, and a steady stream of pre-seminary students were moving up through the college. However, even this early the seminary program was meeting a cool reception on the campus, and occasionally open hostility. In certain college classrooms teachers were expressing critical attitudes toward some areas of Christian truth. The seminary faculty, in counseling with its pre-seminary students in the college, felt it their duty to help these students to maintain their Christian convictions. Thus it was inevitable that tensions would arise. In the general chapel exercises, with speakers from both college and seminary faculties, opposing religious viewpoints were often expressed. Students were quick to sense these conflicting views and to take sides according to their inclinations.

Professor McClain, making his annual report for the seminary to the board of trustees, April 25, 1933, referred to this unhappy situation in part as follows: "Since the church commits its ministerial students to the college for a period of 4 years, a very grave responsibility rests upon the college teachers. Upon their

personal attitudes will depend largely whether or not the student comes to the seminary with his life purpose intact or seriously damaged. . . .I think the board should give some serious consideration to this matter. I have tried to present it as generally as possible" (18). This report was accepted by the board without any dissenting votes or any challenge from the administration.

Upon several occasions Professor McClain protested to both the president and dean of the college, pointing out that the continuation of these conditions would be certain to bring the entire school under serious criticism. Meeting no favorable response, an appeal was made to the board recommending the adoption of an official statement of faith as a standard by which the fitness of teachers could be determined. Although strongly opposed by the college administration, the board appointed a committee to formulate such a statement. This committee brought in a statement, prepared in its original form by Professor McClain, covering the fundamental Christian doctrines held in common by most evangelical believers, but omitting the distinctive doctrines of the Brethren denomination because at least half the college faculty were members of other denominations. The adoption of the "statement" was bitterly fought by the college officials, but when it became evident that it would pass, the president agreed to accept it and guarantee its adoption by the college faculty *if the board would not require each teacher to sign it*. The hour was late, the members were tired, and the compromise was accepted. At the time it seemed a great victory, for at last the college had a definite standard of faith. But that proved only the beginning of the battle. The seminary faculty adopted the new statement at once and published it prominently in the Seminary catalog (19). Later the college faculty, in an atmosphere of restrained hostility, passed a motion to adopt it with a few scattered "ayes." The majority did not vote, very evidently to permit the fulfillment of the administration's pledge to the board. The president had copies made and mailed to the ministers of the church, but refused to publish the statement in the college catalog, and never

made any serious effort to apply these standards of faith to any individual member of the college faculty.

At the same board meeting of 1933, the late Dr. J. Allen Miller became dean emeritus and Professor McClain was made the dean of the seminary.



A familiar scene in Winona Lake.

By 1934 the difficulties of the college had increased. It had been removed from the list of accredited institutions.

The confidence of many pastors had been shaken by the administration's failure to apply the standards of faith. Among the college students there was much discontent, many pre-seminary students being disturbed by anti-Biblical attitudes in certain classrooms; while on the other hand the worldly majority were clamoring for greater liberty than allowed by the somewhat feeble rules. The tension between seminary and college was heightened when the president suddenly stopped three seminary professors from teaching Bible classes in the college, and also ruled that no college credit would be given for Bible courses taken by college students in the seminary classes (20). In the college certain prominent teachers, for reasons of their own, secretly began to agitate for a change of administration.

The board of trustees, at the spring meeting of 1935, accepted the resignation of President Jacobs and elected to that position Dr. C. L. Anspach, a former dean of Ashland College. The death of Dr. J. Allen Miller had left vacant the professorship of New Testament and Greek in the seminary, and to this position the board called Herman A. Hoyt, a brilliant linguistic student and protégé of his former teacher.

Background and Origin of Grace Theological Seminary

VII. *A New Administration and Its Trojan Horse (1935-37).*

President Anspach's administration began auspiciously and with promise of a better day. He was acquainted with the situation at Ashland, having talked with many of the pastors who were solidly behind the seminary and disturbed about the college and some of its teachers. He had consulted at length personally with Dean McClain before coming to the presidency, pledged his faith and adherence to the college standards of faith, said he would publish them in the college catalog and "stand by" them. In a letter to Dean McClain dated February 11, 1935, Dr. Anspach said he had decided to accept the presidency. As to the "liberal" trends at the college, he frankly admitted that wrong teaching had been going on there, but stated that his policy would be to *"reorganize with the Wheaton [College] viewpoint" and "contact conservative men in all denominations"*; that in this *"direction there was hope and none in the direction of liberalism"* (21). This letter, which contains other material of considerable interest, shows conclusively that there was no misunderstanding on the part of anyone regarding the pledged program of the new president. Furthermore, at a meeting of representatives of both seminary and college, Dr. Anspach announced the above program and then asked each professor present whether he would agree to cooperate in this program. The seminary teachers agreed heartily—for it was their program—the college men finally acquiesced, but with great reluctance. As it appeared afterwards, they were not able to make promises quite as easily as the new president. But at the time it seemed like the beginning of a better day.



THE FACULTY, 1947-48

Front Row: Homer A. Kent, Alva J. McClain, Herman A. Hoyt.
Back Row: Paul R. Bauman, Harry Sturz, Robert D. Culver.

In the 1935 annual meeting of the college board, when Dr. Anspach had been called to the presidency, Dean McClain in his annual report to the board had referred to conditions in the college in part as follows: "Contemptuous attitude toward the church and its ministry . . . Questioning the truths of Christianity, and the teaching of the dogma of evolution . . . Denunciation of the seminary as being responsible for the difficulties here . . . Attempts to discredit the character of the seminary work by claiming to students that it had 'no academic value' . . . Spreading reports throughout the community that the seminary teachers are troublemakers . . . These charges can be verified if the board wishes to investigate. . . . We believe the coming of Dr. Anspach will begin immediately to change these conditions under which we have had to work. His program for the institution, as outlined by him upon several occasions, is the program we have believed in and prayed for through the years. . . . Every difficulty that has ever arisen between seminary and college administration has had to do, either directly or

indirectly, with Christian faith and life. No other problem exists. Our battle is not over men, but over truth. We do not hate men; we do hate untruth and error. And we do not propose to surrender when it arises. If you expect us to, do not ask us to remain here. We believe that, if Dr. Anspach's program is loyally and enthusiastically supported, this institution can become by God's grace one of the most outstanding educational institutions in America, spiritually and intellectually" (22).

No president ever began his administration at Ashland College with so complete and united support of its church constituency, or with such unreserved approval for his avowed program. Yet within a few months the new president's almost cynical violation of his solemn promises had precipitated a conflict which virtually wrecked the seminary at Ashland, lost to the college at least half its church constituency, and led to division of Brethren churches into two national conferences. To be sure, one man by himself could not have done all this. There had been existing differences, some trivial, and others more serious, but none that could not have been handled without such far-reaching results if the actions of Dr. Anspach had been tempered with more wisdom and good will. Consider some of these actions. A clear indication of his real inclinations appeared when the new president became sharply critical of the seminary because its teachers protested the inclusion of certain religious modernists on his inaugural program. Furthermore, one of his first administrative acts was the proposal of certain constitutional changes to permit a substantial increase of non-Brethren membership on the board, and depriving the church districts of their former elective powers, thus making the board self-perpetuating. This was serious enough for the college, but far worse for the seminary which was controlled by the same board. Again, he began to reduce arbitrarily the small financial allowance made to the seminary for essential activities such as the annual day of prayer. In his first year it was found that, in spite of his former pledges, the new president was actually sympathetic with the very teachers in the

college whose attitudes had caused much of the difficulty under the former administration.

During the academic year of 1935- 36 Dr. K. M. Monroe resigned his position as professor of the Old Testament, and President Anspach authorized Dean McClain to secure for this position Rev. Homer A. Kent, then pastor of the First Brethren Church of Washington, D. C. After the latter had accepted the call, Dr. Anspach suddenly reversed himself, to the great embarrassment of all concerned, leaving the seminary with less than the minimum number of teachers necessary to maintain standard theological work (23).

At the 1936 meeting of the board, a large part of the president's report was devoted to an unwarranted and rather petty attack upon a group of pre-seminary college students who had distributed Christian tracts on the campus; and submitted a plan to divide the college student body into two groups in relation to "standards of living and conduct"; the one group to be permitted to uphold "restricted standards"; the other and larger group not to be required to live in harmony with such restricted standards of "social activities"; and the views of each group were to be "respected and protected" (24). This absurd proposal, supported by a majority of board members present, aroused widespread indignation, provoked the resignation of Dr. L. S. Bauman from the board, and subsequently resulted in the historic "Open Letter" addressed to the president of Ashland College by the Brethren Ministerial Board of the Southern California District (25).

VIII. The Conflict Enters the General Conference of 1936.

Following the issuance of the "Open Letter" and its distribution throughout the churches, the college president labored hard to explain his actions and rally support to his administration. When the General Conference convened in August of 1936, the main issues had become fairly clear: first, the protection of "liberalism" in the college because of the refusal of the administration to apply the officially adopted standards of faith; second, the question of church control over its board; third, the conflict over standards of life and conduct on the campus; fourth, deep concern regarding the future of the seminary under the jurisdiction of a hostile president now supported by a majority of the board, and whose promises apparently meant little.

The so-called "Ashland College Problem" reached the floor early in the General Conference where it was discussed to some extent. That the problem was no mere tempest in a teapot is abundantly clear from the following actions passed by the Conference:

First, after the public reading of the "original charter of Ashland College," a motion was made that the Conference appoint a committee of seven men to investigate the condition causing the disturbance and report back to the General Conference in 1937. Although bitterly opposed by the college president and his friends, the motion passed with a fair majority of votes. According to the Minutes, page 13, "The Special Committee for investigation of Ashland College as elected by conference are as follows: R. D. Barnard, C. A. Stewart, R. F. Porte, Wm. Schaffer, Jr., Roy Patterson, E. H. Wolfe, H. V. Wall" (26). This committee organized and outlined a program of procedure, but was informed by the college administration that it would have to wait for an invitation from the college board which would not meet until the following year (27).

Second, as to the proposal of the college president to increase the non-Brethren membership on the board, the General Conference adopted a strongly worded resolution warning of the danger of opening the door to modernistic control, and disapproving his proposal. Again the college administration fought the Conference action, and subsequently proceeded to do exactly what the Conference had disapproved (28).

Third, smarting under the adverse actions of the Conference, the friends of Dr. Anspach proposed a motion of confidence in him and the entire administration of Ashland College. This motion was tabled by the Conference (29).

IX. *The Year of Decision, 1936-37.*

Coming from his defeat at the General Conference, in which the seminary had participated actively, the college president proceeded to make things uncomfortable for those seminary teachers who continued to insist on the use of the college Statement of Faith. The climax came early in 1937 when the entire faculty of the institution had met to consider a proposed code of "Rules and Regulations" for their organization and guidance. This code provided, among other things, that "a member of the teaching staff may be dismissed . . . for inefficiency or neglect of academic duty, immorality, or conduct unbecoming to a gentleman" (30). Dean McClain moved the addition of another cause for dismissal, namely, "for teaching anything contrary to the college Statement of Faith." This motion was quickly defeated by a loud chorus of "No's." Pointing out the seriousness of this action, Dean McClain asked that his own affirmative vote be made a matter of record. Prof. Herman A. Hoyt made the same request. Someone moved that all the votes be so recorded, but the motion was overwhelmingly defeated. At this point the late Dr. L. L. Garber, no mean parliamentarian, informed the chairman that anyone could demand a roll-call vote. Instantly Professor Hoyt made the demand, and the roll-call began. It happened so quickly that the opposition had no time to collect its wits, and the chairman simply moved with the tide. Otherwise the issue might never have come to a clean-cut public decision, as it did, with no escape for anyone (31).

The second name called in alphabetical order was that of the president himself. Dr. Anspach made an angry speech against the application of the college Statement of Faith and voted an emphatic "No," after which there was no longer any uncertainty as to the safe way to vote. When the vote was finished, only five votes were recorded as favoring the application of the Statement of Faith. Three of the votes were cast by the seminary teachers—Hoyt, McClain, and Stuckey. Only two college teachers supported the seminary

position — the late Dr. L. L. Garber, and Dr. Scholl, who a year later was quietly pushed out of the college.

The above incident is related somewhat in detail because it seems to have precipitated the fateful decision of the college president and his supporters to put an end to the theological seminary, at least in the form and with the uncompromising Christian viewpoint which had characterized its original founding and conduct during the 7 years from 1930 to 1937. Sensing indications of this decision, late in the year Dean McClain made a final and friendly appeal to Dr. Anspach not to act recklessly because of the wide area of church interests which were involved. But the appeal was fruitless. The administration was already busily engaged in assembling to its support various small groups which had little in common except a feeling of resentment against the determined stand of the seminary for the application of the college Statement of Faith.

X. *The 1937 Meeting of the Ashland College Board of Trustees.*

When the board met at Ashland on June 1, 1937, the controlling majority had its plans laid in advance. As a rather empty gesture in the direction of investigating itself, and to forestall the expected adverse report of the General Conference Investigating Committee, the administration had set up its own committee. Its three members, all well known for their opposition to the seminary, made perfunctory inquiries of several teachers, but their attitudes made it clear that they had already decided that the college administration was right. Both the late Dr. L. S. Bauman and Rev. C. H. Ashman came to the board meeting as members designated by the Southern California District, but under the new constitutional provision adopted by the college board in defiance of the General Conference disapproval, both men were refused a seat on the board. The minority who stood for the Statement of Faith fought valiantly but vainly. It had already become clear, from published statements of the college administration and its supporters, that they had fixed upon one of two alternate goals: they intended either to gain control over the General Conference of the denomination; or failing this they would move to take the college entirely out of the denominational control. The college attorney had already prepared a brief to show that the Brethren Church could not legally control the institution (32).

Anticipating to some extent the objective of the college administration, and desiring to establish a historical record of the situation, Dean McClain of the seminary in his annual report to the board reviewed the events which led to the founding of the seminary at Ashland in 1930, re- reading some of the documents he had presented before the board in 1930, and calling attention especially to Point 5 in the "Seminary Program" adopted that year by the board, which read as follows:

"The continuance of the seminary on the college grounds should be regarded as an experiment for the present, and if it proves successful, steps shall be taken to erect a separate building suited to the special needs of the seminary. On the other hand, if the separation of the two institutions should be finally deemed advisable, both college and seminary shall cooperate in the matter so that it may be accomplished without injury to either."

Dean McClain then said, "Recent disappointments and difficulties might be discussed here at length from the seminary standpoint, but I have no inclination to do so, unless such a course becomes necessary. It will be enough to say that my arguments for a separate location and autonomy for the seminary, uttered before this board 7 years ago, are all valid today." He then recommended that the seminary be separated from the arts college. The report and recommendation were received in complete silence and filed with the secretary of the board (33). The answer of the board, made at a later session, was a weasel-worded document, carefully phrased to avoid making any charges, requesting the resignations of Dean McClain and Professor Hoyt, with the alternative of dismissal (34). These two professors, feeling that the cause for which they had battled could be served better by declining to resign, thus compelled the administration to carry out its threat. The letters of dismissal came on June 4, 1937.

In neither the official action of the board nor the letters of dismissal was there any specific charge of any kind whatsoever, either against Dean McClain or Professor Hoyt. The board's published version referred vaguely to a lack of harmony between college and seminary, but made no attempt to explain what the problem was or who was responsible. Basically, of course, there was only one problem — the problem of Christian faith, and it was nothing new at Ashland College. The old problem had simply been dramatized by the broken promises of an administration which had publicly pledged itself to "stand by" the school's own "Statement of

Faith," And the drama was heightened somewhat by the summary dismissal of two men who thought that promises should be kept.

The news of the board's action aroused widespread indignation. Anticipating to some extent this result, the college belatedly attempted to shroud itself with a cloak of orthodoxy by publishing the troublesome Statement of Faith both in its current catalog and a special bulletin sent out to the churches. But later, when the futility of this gesture became apparent, the Statement of Faith was dropped from the next catalog (1938- 39) and in its place was substituted a watered-down version of religion which left more room for "liberal" and Unitarian variations (35). The publication of the Statement of Faith, of course, changed nothing. The real issue was not merely its publication, but rather its application. Upon this issue the college administration and faculty, by a roll-call vote, had already overwhelmingly rejected it.

Following the elimination of McClain and Hoyt, the administration moved quickly to reduce what was left of the seminary to complete subservience to the college. Evidence of this appeared almost at once, and later even in a published report of the examiners of the North Central Association which spoke with warm approval of the changed situation. "A division of the faculty," said the examiners, had now been remedied by certain "changes" in personnel. Furthermore, "The new members on the staff appear to be merging their interests with those of Ashland College" (36). The implications of this report are unmistakable and significant. In any conflict within a school over the restriction of "academic freedom" by the application of definite standards of Christian faith, almost any informed person knows to which side the average secular accrediting agency would lend its approval and support, especially if it knew that practically the entire staff was against the restriction.

Through all this experience, though bitter at the time, some useful lessons were learned by those who would later carry on the

wrecked seminary reorganized under a new name. It is not enough to have a statement of faith. It is also necessary to bind the statement legally into the institution, and then have men who have the will to support it.



The Ellet Church, Akron, Ohio, when it housed Grace Seminary, 1937-39.

XI. *A New Organization and a New Name—1937.*

Immediately following the 1937 meeting and radical action of the Ashland College board, a prayer meeting was held at the home of the late Dr. J. C. Beal in Ashland. Dr. Beal in earlier years had been a teacher in the college when he had held very "liberal" views. Later, after some years in the pastorate, he had completely abandoned these views and became an able and stalwart teacher of the Word of God. In his home that night there were gathered some of the conservative minority from the college board, members of the foreign missionary board which had been meeting at the same time, a few nearby pastors, and also representative students from both college and seminary. There was not much discussion, but there seemed to be general agreement that some provision should be made for the perpetuation of the ideals and faith of the seminary which had been founded 7 years before, and also to care for the students who were already saying they could never return to the Ashland campus.

Without any human leader, the brethren went to their knees in prayer. When they rose, the late Dr. L. S. Bauman took out his pen, wrote a personal check, and said, "I want to give the first gift to the new school." Someone suggested that a paper be circulated for the signatures of all present who desired to work and pray for such a school. All signed except Prof. M. A. Stuckey, who said he wanted first to find what his status was at the college. Although he had been the most vociferous (and heartily disliked by the college) critic of the "liberalism" in the college during his 7 years as a seminary teacher, and also during his earlier student days, nevertheless he managed to make his peace with the administration, but at a cost which shocked his former colleagues and students.

A tentative organization was formed, called "The Brethren Biblical Seminary Association." Later in the summer of 1937 its officers met in Philadelphia where it was decided that the name of

the school would be "Grace Theological Seminary," and that its temporary location would be in the Ellet Brethren Church, Akron, Ohio, in response to the cordial invitation of its officials and pastor, Raymond E. Gingrich, who had been the second graduate of the seminary when at Ashland. Herman A. Hoyt and Alva J. McClain were extended a call to serve as professors, and the latter was tendered the position of president. Other possible teachers were contacted and gifts began to come in. The late Dr. H. V. Wall was the first treasurer, and Mr. F. B. Miller, then in the printing business in Akron, donated \$1,000 worth of publicity material.

While at Ashland from 1930 to 1937 the school had become widely and favorably known because of its leadership and stand for the faith; and as news of the outcome of the controversy spread throughout the country, many expressions of sympathetic interest came from other conservative schools and Christian leaders outside the Brethren Church. Offers came to house the school in its reorganized form, providing also library facilities. In the meantime the college administration and its supporters began to gird themselves to meet the rising storm of protest.

XII. *The General Conference of 1937.*

The Conference met on August 23 in an atmosphere of tension. On Thursday morning the Conference heard the report of the Ashland College Investigation Committee as read by its secretary, Wm. H. Schaffer, Jr. Although too lengthy for complete reproduction in these pages, it will be sufficient to say that the report fully sustained the attitude of the seminary professors who had been dismissed. The report found, first, that the college board had defied the 1936 Conference action by enlarging the non-Brethren representation on the board. Second, the report found that there was a growing antagonism between college and seminary due to the college's attitude toward spiritual standards of life and conduct. Third, the report found that certain members of the college faculty had "openly questioned statements of the Bible and others were utterly indifferent towards the great doctrines of the Bible." Doctrines questioned included the Virgin Birth, Blood Atonement, the New Birth, the Resurrection Body, and the Second Coming of Christ. Only one college professor was praised uniformly as an "ideal" teacher in a Christian college. Fourth, the report found that material was being published in the college paper which was "highly objectionable." Fifth, the report found that the basic cause of the "friction" between the college administration and the seminary had been the insistence of the seminary upon "strict adherence to the standards of faith" which had been adopted by the board in 1933; and that this had led to the dismissal of Dean McClain and Professor Hoyt (37).

This report was signed by all five members of the committee, as follows: W. H. Schaffer, C. A. Stewart, R. F. Porte, Ed Wolf, Henry V. Wall. Two of the original members of the committee had resigned during the year. These two members, however, were deeply sympathetic with the seminary position, and subsequently became trustees of Grace Theological Seminary. Two of the five signers, Stewart and Porte, beginning to see the possibility of church

division over the report, stated before the Conference that they had not realized that their signatures would be construed as indicating approval of the report! These two men made no minority report, however, and later threw their support to the college administration.

The report had been based largely upon written testimony from students who had taken work in both Ashland College and Seminary, many of whom later personally offered verbal testimony before the General Conference. After prolonged discussion of the report, it was agreed to appoint a committee of six, three from each of the opposing groups of delegates, with instructions to choose a seventh member, study the report and bring some recommendation to the Conference. On Saturday the committee of six reported that it was unable to agree on the seventh member and returned the entire problem to the Conference. In the meantime, the original report of the Investigating Committee was brought to a vote (38).

The published record of the exact motion is not clear, but the secretary of the 1937 Conference has personally interpreted his record as follows: The motion was negative—not to accept the report. Those who were for the report, and therefore against the motion, called for a two-thirds majority vote to pass the motion (which was permitted under the conference rules). The affirmative votes were 263; the negative 275. Thus the motion to reject the report failed. Those who favored the report saw that the rather close division would, under the two-thirds rule, make it impossible to pass a motion to adopt the report. No subsequent vote was ever taken. From the above stated test vote, however, it was clear that a majority of the delegates present favored the report of the Investigating Committee, 275 to 263. In any event it was evident that the newly organized seminary would have an adequate support from the churches which were thoroughly evangelical and missionary-spirited.

On one evening following the General Conference sessions, a rally was held in a local Winona Lake church for the friends and supporters of Grace Seminary. It was an unforgettable occasion attended by over 500 people, characterized by personal testimonies of the Lord's goodness, the singing of hymns of praise, and united prayer. Here the first large gift came to the seminary—\$1,000 from Miss Estella Myers, pioneer foreign missionary to Africa. The late Dr. Wm. E. Biederwolf was present, and the impressions gained from the meeting led him to invite the new seminary to make its home at Winona Lake (39).

Background and Origin of Grace Theological Seminary

XIII. The Opening of Grace Theological Seminary at Akron.

At the convocation service held on October 4, 1937, the new school began its work with a student body of 39. Included were found all the former students at Ashland except two. Thirteen of the student body were committed to foreign missionary service. In spite of its limited facilities in space and library and equipment, the spirit of the group was impressive. The evangelical churches of Akron gave a cordial welcome to the new institution, and the newspapers gave space generously for its announcements.

The legal charter under the laws of Ohio was received on April 8, 1938, and on June 3 the first degrees were conferred on a graduating class of three: Kenneth B. Ashman, former president of the Ashland Seminary student body, now pastor of the First Brethren Church, Wooster, Ohio; Robert Miller, now pastor of the Ghent Brethren Church, Roanoke, Va.; and Russell Williams, now pastor of the Grace Brethren Church, Yakima, Wash.

On its first board of 27 trustees were the names of outstanding pastors of the largest and most aggressive churches in the denomination, all the officers of the Brethren foreign missionary society and board, editor and manager of the Brethren publications, secretary of home missions, and also a number of prominent laymen. Over half of its membership was composed of men who had formerly studied at Ashland College and Seminary. Practically all graduates of the latter became members of the alumni association of Grace Theological Seminary because they regarded the new school as spiritually and educationally a genuine continuation of the school founded at Ashland in 1930.

With their late experiences in mind, the new board took the original Ashland Statement of Faith, enlarged its content, added a very complete Biblical documentation, and then included it as one of the purpose clauses in the Ohio charter, to which each trustee and

teacher is required "to subscribe annually in writing." Furthermore, sensing the dangers inherent in a self-perpetuating board, the charter placed ultimate control in a body of corporation members composed of those who give to its financial support and are in agreement with its purposes. These elect the board of trustees, vote on amendments to the constitution, and determine general policies (40). In this type of organization, Grace Seminary followed the model of the Foreign Missionary Society of the Brethren Church founded in 1900 and which has proven to be the most successful organized area of work in the denomination. It was this form of organization that protected the foreign missionary work from disaster when the Ashland group, by a parliamentary maneuver, secured control of the General Conference 2 years later in 1939. All active missionaries gave adherence to the new school and its supporting churches.

XIV. The Final Location at Winona Lake, Ind.—1939.

During the two years of the seminary at Akron, Ohio, the board had given much thought and prayer to the matter of its final location. A formal invitation came from the First Brethren Church of Long Beach, Calif., offering to house the school in the building originally contemplated when the school was founded in 1930. As indicated above, the location at Winona Lake was urged by the late Dr. W. E. Biederwolf, who was closely acquainted with the conservative, evangelical, and premillennial position of the Brethren behind the school. Furthermore, many of the Brethren pastors and leaders felt that a central location would more easily serve the educational needs of the Brethren who had been meeting at Winona Lake in annual conference for over half a century. It also appeared that a school of this character was needed in northern Indiana and the surrounding territory, since from its beginning Grace Seminary attracted students from many conservative Christian groups outside the Brethren Church. Arrangements were made to lease the upper floor of the three-story building owned by the Free Methodist Publishing House, and the seminary opened its third annual session in the new location, being received cordially by the local community and by the Winona Lake Christian Assembly.



The quarters of Grace Seminary (second floor) from 1939 to 1951.

Unfortunately the growth and immediate success of the school seemed to deepen the antagonism of those leaders in the Brethren Church who had given their support to the wrecking of the former school by the Ashland College administration. On the other hand,

the supporters of Grace Seminary had made their attitude toward Ashland College very clear— they were entirely willing to see that institution pursue its way, but they did not propose to support it in the path it had deliberately chosen. At the same time they insisted, as members of a congregationally governed body, upon their right to carry on in their own school the Christian standards and ideals originally embodied in the school founded in 1930. Other denominations, after all, had more than one school, often differing widely in their theological viewpoints. That the founders of Grace Theological Seminary held an attitude quite remarkably free from rancor or a spirit of vindictiveness is indicated in the closing paragraph of Dean Alva J. McClain's final report in 1937 to the Ashland College board of trustees:

"Although the college has not chosen the path I would have chosen, still I have tried sincerely to understand and sympathize with her problems in the light of her choice. . . . Since our tasks are different, and our paths do not seem to be leading in the same direction, why should we attempt to destroy each other? Would it not be better to follow the original plan, plan for an amicable separation, and go our ways? If there is some difference of opinion as to the Tightness of our respective positions, doubtless time (and our works) will at last pronounce the infallible verdict" (41).

(At office of the architect, Fort Wayne, Ind.)

Seated, Architect A. M. Strauss, Alva J. McClain.

But there were some men (not all) supporting the Ashland College viewpoint who seemed completely determined to destroy the new seminary, or failing this, to bring about a division of the Brethren congregations in America. The documentary record of the years 1937 through 1940 (a long story) shows conclusively that those leaders who had brought about the founding of the seminary in 1930, now being continued by them in Grace Theological Seminary, on more than one occasion tried earnestly to prevent division. All they asked for themselves and their congregations was the liberty provided specifically in the original Ohio charter of the Brethren Church in 1882. This brief document reads in part as follows: "The purpose for which this corporation is formed is to perpetuate and extend the Christian religion and the influence of the Gospel, and to that end promote the harmony, efficiency and progress of all local Brethren churches in the United States *without*

interfering with congregational control and government" [italics supplied].

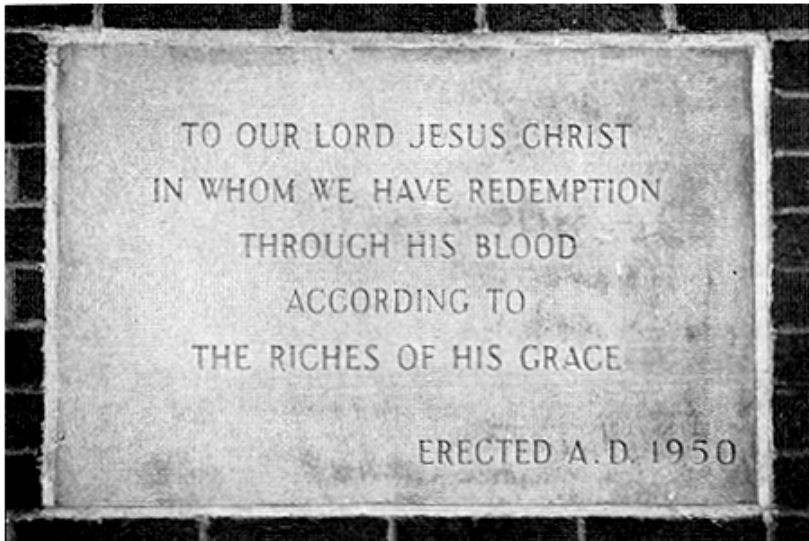
At the General Conference of 1939, the time that Grace Seminary moved to Winona Lake, a very large attendance of delegates was indicated. The membership committee, controlled by the Ashland group by the narrow margin of one vote, rejected a group of 81 credentials presented by delegates from churches supporting Grace Seminary. Apparently these credentials had been held back until the Ashland College group was fairly certain that they had a majority among the delegates already seated. Then the committee brought in a recommendation to reject the 81, and the majority of Ashland supporters were able to adopt the recommendation, thus guaranteeing that no future action could change their majority. The charge against the 81 rejected delegates was that they had supported "competing organizations" (a primary reference to Grace Seminary) . The hypocrisy of this charge was made clear by the fact that the committee had already seated the president of Grace Seminary as well as most of its board of trustees! But they had waited with their unfair maneuver until they had a very large block of credentials before revealing their scheme. Somewhat appalled by the brazen character of these tactics, and convinced that the entire action was an illegal violation of the Conference rules, the supporters of Grace Seminary (now held to a fixed minority) refused to vote upon any motion throughout the Conference (42). Other delegates, noting the situation, did not even bother to present their credentials.



Dr. McClain dedicating the cornerstone
of the new building, July 30, 1950.

It was this totally unexpected and palpably illegal violation of its own rules that delivered the General Conference into the hands of the Ashland party. The sole recourse left to the injured delegates was an appeal to the civil courts, which was precluded for them by the Biblical precept against the initiation of such action, long held by the Brethren. The injured churches did the only thing possible for them under the circumstances, in declaring the entire General Conference to be un-Brethren and without any ecclesiastical authority (43). These churches and their pastors, comprising about one half of the denomination at the time, returned the next year to hold the General Conference at Winona Lake under its original and time-honored rules. The Ashland group took their general

conference to Ashland College at Ashland, Ohio. Thus the division of Brethren congregations into two conferences was brought about. The issue of congregational government in the Brethren Church was finally determined in the Ohio courts, where an Ashland College minority in the First Brethren Church of Dayton sued the large majority and pastor for possession of the property. The argument of the minority was that the majority had become non-Brethren because they refused to support Ashland College and the general conference which it controlled. In both the lower and the highest Ohio courts, it was decided that the Brethren Church was truly "congregational" in government and therefore no local church could be bound by any ecclesiastical organization outside itself. Any Brethren congregation was free to support or not support any conference or educational institution (44).



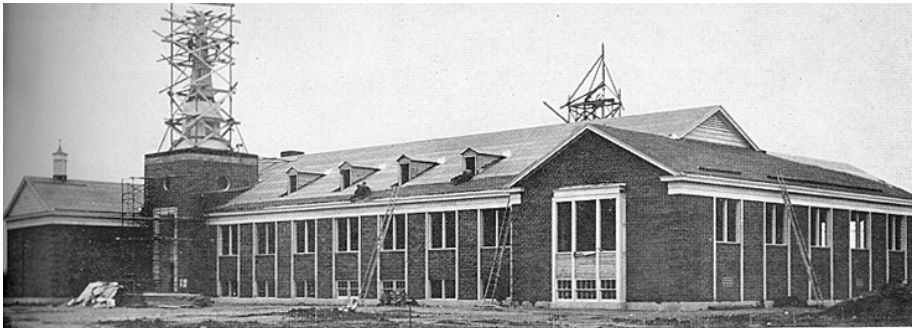
INSCRIPTION ON THE GRACE SEMINARY CORNERSTONE

On April 29, 1940, Grace Theological Seminary received its legal charter as an institution of higher learning under the laws of

the State of Indiana (45), and the first degrees granted under this charter were conferred on May 9, 1940.

XV. The New Building and the New Campus—1951.

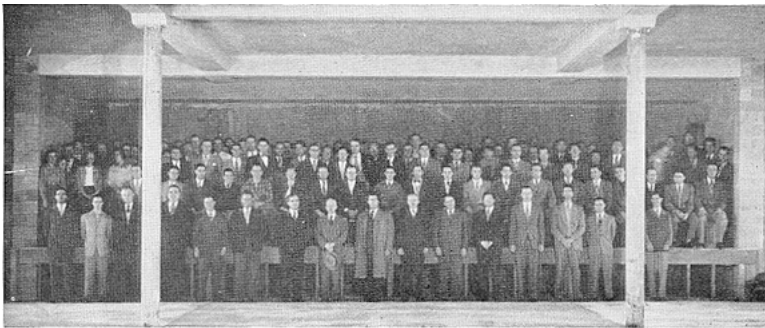
In 1945 the board of trustees of Grace Seminary began plans to erect a building which would be suited for special needs and its enlarged student body. Some gifts had already been made for this purpose. An architect was secured who drew tentative plans. These were revised several times as the student attendance increased rapidly. A building planned for 100 students became one planned for 400 before the actual construction began in April 1950. At this writing the building is almost completed, and the 1951 graduation services will be held there on May 29.



The New Building Under Construction—November 1950

The building is located on a 33-acre campus on the east edge of the town of Winona Lake, yet only about 7 blocks from the lake. Although the contracted cost is only about \$325,000, at present prices the edifice is approaching a value of more nearly half a million dollars. The architectural motif is Early American, adapted to meet the distinctive needs of a theological seminary — academically, spiritually, and socially. The total length of the building is 182 feet. The chapel wing, projecting forward on the left, is 92 by 32 feet. The library wing, projecting backward on the right, is 86 by 34 feet, fitted with open book stacks. The central part of the

building is 115 by 61 feet, containing the main offices and classrooms. The ground floor is high and well-lighted with a pleasing fenestration arrangement, constituting virtually a first floor. It contains a social lounge, kitchen, classrooms, heater and mechanical space, and an auditorium for recreation and large gatherings, with a seating capacity of over 800. The second floor contains offices for teachers, missionary and youth organizations. In the tower a room is reserved exclusively for prayer. Above and back of the chapel is a room to be equipped for sound-recording and broadcasting purposes. The entire building is being supplied with public-address, paging, intercommunication, and clock-program systems. The construction is concrete and steel, faced with brick trimmed with Indiana limestone. The heating system is oil-fired steam, with special ventilating accessories for chapel, the larger classrooms, library, and auditorium.



Student Body and Faculty in the Auditorium of the New Building

This new building will be dedicated at the time of General Conference, August 1951, so that this momentous and happy occasion can be enjoyed by many of the pastors and people who have prayed and given toward its realization. It stands as a monument of the grace and faithfulness of God, who never fails to bless His people when they "stand fast in the Lord" and "in the power of his might."

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Background and Origin of Grace Theological Seminary

The Theological Basis for the Division

INTRODUCTION

In the following analysis of the doctrinal issues that were the substance of the debate, between Alva J. McClain and the faculty and board of Ashland college, the Ashland position and analysis will be presented first, then McClain's and the Grace position. The Ashland/Grace doctrinal analyses are from Dale R. Stoffer's book "Background and Development of Brethren Doctrines 1650-1987". McClain's and the Grace positions are primarily from the Grace Theological Seminary "Covent of faith" and McClain's book "Romans the Gospel of God's Grace".

THE DOCTRINE OF GOD

Question: What is God's role in the Salvation of man? Does He make an offer to all men and await their response or does God secure the salvation of the elect?

Stoffer's Analysis of The Ashland and Grace Positions.

Fundamental to many of the issues which divided the Ashland and Grace groups was a crucial difference in their respective views of the divine human relationship. The Fundamentalist Brethren, in their reaction to modernism, sought to guard the gospel against any ethical or social conception of salvation. This they did by stressing the sovereignty of God and the supernatural character of salvation. Charles Mayes gives an excellent depiction of these concerns in his Moderator's address at the 1931 Southern California District Conference: We must guard against the secondary emphasis upon the Grace of God in bringing our salvation. Our Gospel is a message of Grace, with salvation as the first thing to be presented to men. We dare not forget this truth. Some are

confusing this, preaching a Gospel of morality, and a message of social ethics.... If we maintain the Gospel of the Grace of God and his supernatural salvation, we will be protected from the subtle attacks of modernism. It is obvious that such a view of God and His work of salvation would revolt against the traditional Brethren emphasis on salvation as not just a supernatural event but also a process which includes a human response to God's gracious offer of redemption—repentance, faith, and obedience. The Brethrenist leaders, without denying the essentiality of God's sovereign interposition on man's behalf, felt that the Grace group was upholding only one side of the Biblical teaching regarding "particular salvation," Claud Studebaker thus observed: It would be far from my thought to infringe on the sovereignty of God in omniscience and omnipotence and his infinite mercy and grace, but to me God has spoken plainly in his word, that man has something to do to be saved in particular salvation, both in receiving it and retaining it. Man in the image of God must choose the salvation that God has freely offered to every man, the significant difference in emphasis between these two conceptions of God's provision for and man's appropriation of salvation is basic to some of the controversy's most heatedly discussed theological issues.

Background and Development of Brethren Doctrines 1650-1987, by Dale R. Stoffer Pages 225-226, used by permission.

McCLAIN'S AND THE GRACE VIEW OF THE DOCTRINE OF GOD

The According to the Grace Seminary “Covent of Faith” item four. “We believe in THE ONE TRIUNE GOD: who is personal, spirit, and sovereign (Mark 12:29, John 4:24, 14:9, Psa. 135:6); perfect, infinite, and eternal in His being, holiness, love, wisdom and power (Psa. 18:30, 147:5, Deut. 33:27); absolutely separate and above the world as its Creator, yet everywhere present in the world as the Upholder of all things (Gen. 1:1, Psa. 104); self-existent and self-revealing in three distinct Persons—the Father, the Son, and the Holy Spirit (John 5:26, Matt. 28:19, 2 Cor. 13:14), each of whom is to be honored and worshipped equally as true God (John 5:23, Acts 5:3-4)”.

McClain comments on God’s work of justification, in his book *Romans The Gospel of God’s Grace*, on Romans 3:24 he says, “How does God do this? “Freely!” The Greek word is *dorean*. A whole sermon is contained in that word. When the Lord Jesus Christ said, “They hated me *without a cause*,” that Greek word was used in the text. “They hated me *dorean*” Let us read this text that way: “Being justified without a cause.” There is no cause in the sinner that God should justify him; the cause is all in Christ. The same word is used by Paul in saying, “Neither did we eat any man’s bread *for naught*” (2 Th 3:8), that is, “for nothing.” Paul is saying, “We did not eat any man’s bread for nothing.” Insert these two words into the text: “Being justified for nothing.” How much does it cost to be justified? Not a thing! “Being justified without a cause; being justified for nothing.” You did not pay a cent for it. But that doesn’t mean that it was cheap.

Now the next phrase. How was it done? “By his grace!” He first of all says that we had nothing to do with it, then he turns around and shows God did it. It was the unmerited, undeserved favor of God!”

Romans The Gospel of God’s Grace Page 107-108, used by permission

The Theological Basis for the Division

THE DOCTRINE OF SALVATION

Question: What is man's role in his salvation? Does he chose God or does God choose him?

Stoffer's Analysis of The Ashland and Grace Positions.

The issue on which the Ashland and Grace Brethren clashed most sharply was the doctrine of salvation. The standard for the Grace group with respect to salvation was: salvation by *grace* through faith (hence the derivation of the name of their seminary). McClain and the Grace Brethren viewed Paul's discussion of salvation in Romans and Galatians as determinative. In 1934 McClain stated: "Paul's greatest battle was not against those who denied the whole principle of Grace, but against those professed Christians who accepted Grace and then sought to add some small modicum of works." Even more revealing are the following statements, penned a number of years following the division: If even the smallest item of the law should be added to the gospel and made binding upon believers, so that the requirement now becomes "believe" plus something else in order to be saved, the soul which accepts this "plus something else" automatically becomes "a debtor to the whole law" ([Galatians] 5:3). For such a one, the apostle warns, "Christ shall profit you nothing" (5:2). And so the problem becomes very simple: Either Christ will save you by *grace through faith plus nothing* [italics mine], or He will not save you at all! The problem that the Brethrenists had with McClain's dogmatic position was not the matter of grace; they too recognized God's salvific work through Jesus Christ as indispensable for redemption. The irritant was McClain's exclusion of all but faith as a condition of salvation and, further, the tendency to limit faith to confession of faith in Christ. Note, for example, I. D. Bowman's labeling of the position that one is saved by faith alone as "deceptive." Likewise, he contends that it is "heart-faith, which includes ready acceptance of the commandments as well as every other part of the whole gospel... that sums up the whole plan of salvation." The problem

thus boiled down to two mutually exclusive views of salvation: one which was punctiliar and the other which involved a process. This difference gave rise to all the other distinctions to be noted between the two groups with regard to salvation: (1) baptism, (2) obedience (or works), (3) legalism vs. antinomianism. (4) Such Brethrenists as Claud Stuebaker, L D. Bowman, and Martin Shively held firmly to the Biblicist position of the previous century that baptism is essential to or a condition of salvation. They pointed to the traditional passages of Mark 16:16; Matthew 28:19-20; John 3:5; Acts 2:37; 22:16; and 1 Peter 3:21. The Grace Brethren labeled such a view as baptismal regeneration. For them Christian baptism is the outward sign and seal of the righteousness that is appropriated by faith. We are not baptized to *be* saved; but we are baptized because we *are* saved. The man who is saved will not reject God's appointed sign of his entrance by faith into the finished work of Christ... To so reject would be evidence, not of saving faith, but of unbelief." Both Stuebaker and Bowman also upheld the traditional Brethren emphasis that obedience and works are of the essential nature of faith. Bowman, seeking to offset what he considered a preoccupation with faith alone, stated: "*That some kind of works is essential to salvation is certain.* Those who teach that we are saved alone by faith have no use for James. Stuebaker, whose theme song was obedience, stressed: When folk hear *the* gospel, believe it, are convicted of their sin and are ready to confess the Savior presented in the gospel, they are told, what they must do to be saved. The instruction is quite plain in various portions of the scripture. God always fulfils his promises and gives the assurance to aid them that obey him. The Brethren church came into existence to emphasize OBEDIENCE to every command of our Lord, as the only true evidence of faith.

The Grace Brethren position on this question was that obedience and works issue from an already experienced salvation. Note Bauman's statements:... when a man *is* saved,—“born again”—he gives THE EVIDENCE OF HIS SALVATION in a life that is obedient to the will of God as expressed in the commandments of his Lord and Savior Jesus Christ. Grace bringeth salvation, and salvation bringeth obedience and “good works. It was apparent to each side that there was an inherent

danger posed by the emphasis of the other. As the controversy intensified full exploitation was made of the opponents position.

By 1935 the Fundamentalist Brethren were charging the Brethrenists with legalism (Bowman and others were even charged with being “legalists, modernists, and pagans” for their position that works play a part—i.e., they were lumped together with “social gospelers”). Studebaker provides a definition of the term as used *in* the current conflict: “That group of believers who interpret the scriptures to teach that, *man must do something* to be saved and to keep saved, are called legalists.” From the Brethrenist side, however, came the charge, especially from George Ronk, that the Fundamentalists were antinomian. He felt that the Calvinistic Fundamentalism as found in the Grace group possessed a form of “Antinomianism that places salvation squarely as a fiat of God, beyond the free will of man, and disjunct from the moral law and human conduct.”

Though both these terms represent an extreme view of the opposing position, they do reflect a basic difference between the Grace and Ashland groups: the Ashland side sought a balanced view of the divine and human in the *appropriation* of salvation while the Grace group sought to uphold God’s sovereign work in *all* phases of salvation.

Background and Development of Brethren Doctrines 1650-1987, by Dale R. Stoffer Pages 226-227, used by permission.

The Theological Basis for the Division

McCLAIN'S AND THE GRACE VIEW OF THE DOCTRINE OF SALVATION

In the Grace Theological Seminary Covenant of faith we read:

Item five. We believe in THE CREATION AND FALL OF MAN: that he was the direct creation of God. Spirit and soul and body, not in any sense the product of an animal ancestry, but made in the divine image (Gen. 1:26-28, 2:7, 18-24, Matt. 19:4, 1 Thess. 5:23); that by personal disobedience to the revealed will of God man became a sinful creature and the progenitor of a fallen race (Gen. 3:1-24, 5:3), who are universally sinful in both nature and practice (Eph. 2:3, Rom. 3:23, 5:12), alienated from the life and family of God (Eph. 4:18. John 8:42-41). Under the righteous judgment and wrath of God (Rom. 3:19, 1:18), and have within themselves no possible means of recovery or salvation (Mark 7:21-23, Matt. 19: 26, Rom. 7:18).

Item six. We believe in SALVATION BY GRACE THROUGH FAITH: that salvation is the free gift of God (Rom. 3:24, 6:23), neither merited nor secured in part or in whole by any virtue or work of man (Tit. 3:5, Rom. 4:4-5. 11:16), but received only by personal, faith in the Lord Jesus Christ (John 3:16, 6:28-29, Acts 16:30-31, Eph. 2:8-9), in whom all true believers have as a present possession the gift of eternal life, a perfect righteousness, sonship in the family of God, deliverance and security from all condemnation, every spiritual resource needed for life and godliness, and the divine guarantee that they shall never perish (1 John 5:13, Rom. 3:22, Gal. 3:26, John 5:24, Eph. 1:3, 2 Pet. 1:3, John 10:27-30); that this salvation includes the whole man, spirit and soul and body (1 Thess. 5:23-24); and apart from Christ there is no possible salvation (John 14:6, Acts 4:12).

In *Romans The Gospel of God's Grace*, addressing the role of work in salvation, Dr. McClain reviews Abraham's righteousness in Romans chapter 4, he asks:

“How did he get it? By faith: “For what saith the scripture? Abraham *believed* God.” And then what did God do? “It was counted unto him for righteousness.” *Count*, *impute*, and *reckon*: all three of these words

are one word in the Greek, not different words. The men who translated the King James Version were seeking to produce a good English version, and they thought the translation would become too monotonous if the same word were used too often. So they varied the translation and confused the English reader by using different words for the translation of the same Greek word. The same Greek word is used eleven times. The rendering is either *count*, *impute*, or *reckon* all the way through, which means “to put to one’s account.” It is like taking five dollars to the bank and putting it on deposit. The bookkeeper puts that to your account.

So Abraham believed God, and God in effect got out His book and put it down to Abraham’s account as righteousness. Paul quotes Scripture which takes on particular force for the Jew, because it takes him right back to Genesis 15 where it is recorded that God promised to Abraham certain things. Abraham “. . . believed in the LORD, and he counted it to him for righteousness” (Gen 15:6).

In essence the Jew asks, “Didn’t works have something to do with it?” So Paul addresses himself to this question in verses 4 and 5. “To him that worketh *not*, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness (v. 5). You might have something put to your account that you earned. There are two ways you may get your righteousness: someone might give it to you or you might earn it. Paul is going to discuss those two ways. He says, “If it is a reward for works, it is not from grace at all, but out of debt” (v. 4).

That verse, and especially one phrase in that verse, is without doubt the greatest presentation of free grace and righteousness by faith in all the Word of God. God justifies whom? “The ungodly.” That is a strong word. He does not mean merely a sinner, but a man whose sin is ungodly. God justifies that kind of man. He declares him righteous and treats him as righteous, and He does it on the ground of faith.

So Paul rules out all works. Righteousness is not “to him that worketh,” but it is “to him that worketh *not*.” He is the man whom God justifies, even though he is an ungodly man. That was a new thought to the Jews about their father Abraham. Pages 113-114.

“Well, then,” the Jew might say, “what was the rite of circumcision for?” Some folks ask the same question today about baptism, thinking that one must be baptized to be saved. “Well,” they say, “what is baptism for, then?” It has a place, and circumcision had a place.

Because the rite was not what secured righteousness for the man did not mean that it was excluded from any place in the plan of God. “And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised” (Ro 4:11). Though circumcision does not secure righteousness, it is a seal of righteousness already received. That is exactly what baptism is. Baptism does not secure righteousness for any man. But it is a seal of the righteousness received by faith and by grace, and when put in its proper place, it is a benediction and a blessing, as is circumcision according to this fourth chapter of Romans.

Since the Jew thought that the Gentile had to come in by the door that the Jew had entered, Paul reverses the order to show that the Jew must come in by the way the Gentile entered. Abraham was a Gentile before called to be a Jew, the father of the nation. This was also before he was circumcised, which was a sign of Judaism. So Paul puts the Gentile first here. The Jew comes last instead of first.

Verse 12 makes it clear that circumcision alone will not suffice for the Jew. He must also walk in the steps of his Father Abraham. Paul takes the Jew away from external rites and sends him back to that faith which Abraham exercised.

Abraham had righteousness; he got it by faith, apart from works and apart from human ordinances.”

Romans the Gospel of God's Grace, Pages 115-116, used by permission

See McClain's 1939 Theology outlines on the Doctrines of: Man(p.103), Sin(p. 117), Grace(p. 125), Regeneration(p. 129) and Salvation (p. 137).

The Theological Basis for the Division

THE DOCTRINE OF ETERNAL SECURITY

Question: Who maintains a person's salvation? Does man maintain it by his obedience or does God maintain it by his power?

Stoffer's Analysis of The Ashland and Grace Positions.

This same difference in emphasis is to be noted in the position of the two groups on eternal security. In 1939 McClain set forth the doctrine as he himself taught it at Grace Seminary: ... *positively, the doctrine of Eternal Security does mean that God secures the final salvation of all true believers, and by means of this very security He keeps us from that practice of sin or apostasy which would lead surely to perdition like many other Biblical truths there are two distinct sides of the truth of Eternal Security: First, on God's side. He preserves the believer. Second, on our side, we must persevere. ... But we must never forget that our perseverance is the result of God's preservation.*" For the Ashland group, the strong emphasis on God's sovereign power of preservation as found in McClain's statements and those of other Grace leaders militated against Scriptural passages that upheld man's responsibility and free will. Also, it was felt that the more popular form of eternal security, that one could remain in good *standing* with God, although out of *fellowship* with Him, would weaken the traditional Brethren emphasis on obedience and an ethical Christian life. The Ashland group, however, did not deny that the Bible teaches security. A "conditional security" or a "security of the faithful believer" was to be found in Scripture. "There is no possible failure for the faithful. I know of no promise for the unfaithful anywhere in the book."

Background and Development of Brethren Doctrines 1650-1987, by Dale R. Stoffer Pages 227, used by permission.

The Theological Basis for the Division

McCLAIN'S AND THE GRACE VIEW OF THE DOCTRINE OF ETERNAL SECURITY

McClain's comments on Romans 8: 28-39 in his book, *Romans the Gospel of God's Grace*, he writes:

"If God be for us, who can be against us?" The answer: "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (v. 32).

"Who shall lay anything to the charge of God's elect?" That is to say (and he is issuing the challenge to a universe), "If there is any man, any angel, any demon who can bring forth a charge and lay it at the door of God's elect, let him stand up!" There is no answer. Why? Because "it is God that justifieth" (v. 33). Who is the man then that can bring a charge against God's elect when the very word *elect* shows that you can never do it? This is a foretaste. God has declared them righteous; no other man can undo it.

"Who is he that condemneth?" Anybody can issue a charge, but there is only one who has the authority to condemn. God has committed all judgment into the hand of—whom? The Son of God! (Jn 5:22). There is not a being—not even the Father nor the Holy Spirit—no angel or archangel—there is only one person who can condemn any man. That is Jesus Christ! The only person in the world who can condemn you died for you! Even right now He is at the right hand of God, making intercession for us. How can He condemn us? It is impossible!

"Who shall separate us?" He is thinking now of those "present sufferings." Some say that present sufferings have a tendency to separate us from God. But these things cannot separate the true believer. Paul is talking about his own personal experience here too. He suffered every one of those things except the sword, and he was yet to suffer that at the hands of Caesar. For we are told that he lost his head on the Appian Way at the hands of the Roman governor. Not only can these things not separate us from Christ, but that is not all. In every one of them "we are more than conquerors." Are *we* that? No, let us finish it—"through Him that loved us." A French translation says, "Nay, we are conquerors *and beyond*, through Him that loved us!"

He goes on to his final paean of praise! A Christian may take those words upon his lips without the least shadow of presumption. "I am persuaded that *nothing* shall be able to separate me from the love of God!" Now he is going to search the universe for anything that could possibly separate us. He goes to the realm of death—he looks at it, he searches it. He says, "There is nothing there that can separate us." He turns then to the realm of life. He finds nothing there. He looks to the angelic or spiritual world. He finds nothing there among the good angels. He regards the other side—the principalities, representing Satan and all his hosts. There is nothing there!

He then begins to examine "things present." In all the vast realm of "things present" he finds nothing! Then he peers out into the future, "things to come." Who knows what those three words comprehend? Judgment—the ages of eternity! But he says, as he looks through the ages of eternity, "There is nothing there!"

But he does not stop. He scans the entire universe—the heights and depths of the universe. He finds nothing there!

One would have thought that Paul had covered everything, but lest he may have missed something, he says, "There is no creation that is able to separate us from the love of God." Do you know what he means when he says that? He is considering the future, imagining the present creation passed away. He is anticipating that perhaps there will be infinite creations—on and on through the ages of eternity! He says, "They all come up, as far as the prophetic eye can reach, and *there is nothing* in it all that can possibly separate us."

And he closes the passage as it began—"in Christ Jesus!"

Romans the Gospel of God's Grace, Pages 169-171, used by permission

See McClain's 1939 Theology outlines on the Doctrines of Security (p. 149).

THE DOCTRINE OF ESCHATOLOGY

There is little disagreement on this Doctrine.

Stoffer's Analysis of The Ashland and Grace Positions.

When one compares the eschatological thought of the Ashland and Grace groups, it becomes apparent that the major difference is one of emphasis rather than essence. Both groups believed in the premillennial return of Christ, both groups took a dispensational approach to eschatology, both made wide use of the Scofield Bible, both had some prominent exponents of prophecy (L. S. Bauman, R. I. Humbert, and Charles Ashman on the Grace side; I. D. Bowman, W. S. Bell, and J. Ray Klingensmith on the Ashland side).

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The Theological Basis for the Division

THE DOCTRINE OF A SEPARATED LIFE

Question: Does man make himself righteous by separating from the world or does he separate himself because God has saved him out of the world.

Stoffer's Analysis of The Ashland and Grace Positions.

There probably was not a great deal of difference between the two groups in their practical expression of the Christian life. However, the motives and ideal for such a life were quite different. The ethic of the Ashland Brethren was still built especially on the teaching of Christ in the Gospels. George Ronk could thus characterize the Brethren ethic as "piety, renunciation, brotherly love, nonviolence, meekness and humility." The ethic of the Grace Brethren reflected, to a great extent, the "marks" of the Christian life peculiar to Fundamentalism.

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McCLAIN'S AND THE GRACE VIEW OF THE DOCTRINE OF A SEPARATED LIFE

In the Grace Theological Seminary Covenant of faith we read:
Item seven. We believe in **RIGHTEOUS LIVING AND GOOD WORKS**: not as the procuring cause of salvation in any sense, but as its proper evidence and fruit (1 John 3:9-11, 4:19, 5:4, Eph. 2:8-10, Tit. 2:14, Matt. 7:16-18, 1 Cor. 15:10); and therefore as Christians we should keep the word of our Lord (John 14: 23), seek the things which are above (Col. 3:1), walk as He walked (1 John 2:6), be careful to maintain good works (Tit. 3:8), and especially accept as our solemn responsibility the duty and privilege of bearing the Gospel to a lost world in order that we may bear much fruit (Acts 1:8, 2 Cor. 5:19, John 15:16); remembering that a victorious and fruitful Christian life is possible only for those who have learned they are not under law but under grace (Rom. 6:14), and who in gratitude for the infinite and undeserved mercies of God have presented themselves wholly to Him for His service (Rom. 12:1-2).

McClain's comment on Romans 8:31 in his book, *Romans the Gospel of God's Grace*, he writes:

"What shall we say to these things?" He means everything that has gone before—our condemnation, our justification, our sanctification, and our glorification. The last word he used was *glorified*. Now he says, "What are we going to say?" That is a searching question. What are *you* going to say this day to these things? Shall we say, "Well, that is interesting. I am glad that it is that way. But I am going to go on living as I have always lived. Certain things I like to do, and I am going to keep on doing them"? If you do say that, you do not know God! No true Christian can be brought into the presence of these truths without having them grip his heart and lead him in the path of righteousness.

Romans the Gospel of God's Grace, Page 169, used by permission.

See McClain's 1939 Theology outlines on the Doctrines of Sanctification(p. 141).

VIEW OF CREEDS

Question: Are Creeds (I believe) to be rejected as extra-Biblical or are they a necessary affirmation of the truth of the Scriptures?

Stoffer's Analysis of The Ashland and Grace Positions.

For the Grace Brethren the surest way to guard against liberalism was the adoption of statements of faith. Bauman had set forth the basic utility of creeds in 1923: the fundamentalist demands "loyalty to a creed as the source of all real character," the liberal belittles or throws creeds "to the wind as altogether unnecessary for the production of character." For Fundamentalism one's attitude toward standards of faith determined one's theological position; there was no middle ground. Thus, McClain interpreted the college administration's refusal to adopt standards of faith as "the protection of liberalism" and he apparently had similar designs at the 1938 General Conference when he attempted to have the General Conference adopt the "Message of the Brethren Ministry" as its creed. The Brethrenist position on creeds was that "the moment we begin to write out what we believe and practice and require of our communicants, that moment we step off our Bible alone foundation and throw ourselves liable to the almost certain danger of adding to or taking from the whole Gospel of Christ." God's truth is larger than any man-made creed and is necessarily limited when the attempt is made to form a binding statement of its content.

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McClain's View of Creeds

McClain was the primary Author of the Following Creed (statement of faith) which was accepted by the Brethren Ministerial Association but was rejected by the 1938 General Conference as a statement of doctrinal belief of the Brethren:

THE MESSAGE OF THE BRETHREN MINISTRY The Message which Brethren Ministers accept as a divine entrustment to be heralded to a lost world, finds its sole source and authority in the Bible. This message is one of hope for a lost world and speaks with finality and authority. Fidelity to the apostolic injunction to preach the Word demands our utmost endeavor of mind and heart. We, the members of the National Ministerial Association of The Brethren Church, hold that the essential and constituent elements of our message shall continue to be the following declarations:

1. Our motto: The Bible, the whole Bible and nothing but the Bible.
2. The authority and integrity of the Holy Scriptures.

The ministry of The Brethren Church desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy Scripture of the Old and New Testaments, as originally given, are the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice.

3. We understand the basic content of our doctrinal preaching to be:

(1) The Pre-Existence, Deity and Incarnation by Virgin Birth of Jesus Christ, the Son of God;

(2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his New Birth;

(3) The Vicarious Atonement of the Lord Jesus Christ through the shedding of His own blood;

(4) The Resurrection of the Lord Jesus Christ in the body in which He suffered and died, and His subsequent glorification at the right hand of God;

(5) Justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God, and works of righteousness, are the evidence and result; the resurrection of the dead, the judgment of

the world, and the life everlasting of the just;

(6) The Personality and Deity of the Holy Spirit, Who indwells the Christian and is his Comforter and Guide;

(7) The personal and visible return of our Lord Jesus Christ from heaven as King of kings and Lord of lords, the glorious goal for which we are taught to watch, wait and pray;

(8) The Christian should "be not conformed to this world, but be transformed by the renewing of the mind", should not engage in carnal strife, and should "swear not at all";

(9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are: (a) Baptism of Believers by Trine Immersion; (b) Confirmation; (c) the Lord's Supper; (d) the Communion of the Bread and Wine; (e) the Washing of the Saints' Feet; and (f) the Anointing of the Sick with Oil.

CONGREGATIONALISM

There is little disagreement on this Doctrine.

Stoffer's Analysis of The Ashland and Grace Positions.

It is noteworthy that, as the split became imminent, the two groups tended to polarize the traditional view of Progressive Brethren polity: cooperative Congregationalism. The Grace Brethren, who would gain most in the case of future litigation by emphasizing Congregationalism, could declare: "It is historic Brethrenism to recognize the supreme authority of the local congregation." On the other hand, the Ashland group tended to emphasize the limitations which cooperation entail: The very effort at unity under a corporate name, the evident intent of autonomous churches to unite under the corporate shield [i.e., the articles of incorporation of the church], and the record that this was done, taken together, *bespeak a voluntary self-limitation*, by the free will of the various autonomous congregations. This difference between the two groups, together with the preceding, though not causing the division, provided the apologetic for driving the wedge.

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WHAT WE BELIEVE...

The Grace Theological Seminary

COVENANT OF FAITH

As stated under paragraph VI of the original charter, it is one of the essential purposes of Grace Theological Seminary "To carry on the educational activities of this corporation, in complete harmony with the articles of the following 'Covenant of Faith,' which cannot, be changed or diminished," and to which each member of the Faculty and Board of Trustees is required to "subscribe annually in writing."

1. We believe in THE HOLY SCRIPTURES: accepting fully the writings of the Old and New Testaments as the very Word of God, verbally inspired in all parts and therefore wholly without error as originally given of God, altogether sufficient in themselves as our only infallible rule of faith and practice (Matt. 5:18, John 10:35, 12:42, 17:17, 2 Tim. 3:16, 2 Pet. 2:21).

2. We believe in THE ONE TRIUNE GOD: who is personal, spirit, and sovereign (Mark 12:29, John 4:24, 14:9, Psa. 135:6); perfect, infinite, and eternal in His being, holiness, love, wisdom and power (Psa. 18:30, 147:5, Deut. 33:27); absolutely separate and above the world as its Creator, yet everywhere present in the world as the Upholder of all things (Gen. 1:1, Psa. 104); self-existent and self-revealing in three distinct Persons—the Father, the Son, and the Holy Spirit (John 5:26, Matt. 28:19, 2 Cor. 13:14), each of whom is to be honored and worshipped equally as true God (John 5:23, Acts 5:3-4),

3. We believe in THE LORD JESUS CHRIST: who is the Second Person of the Triune God, the eternal Word and Only Begotten Son, our great God and Savior (John 1:1, 3:16, Tit. 2:13, Rom. 9:5); that, without any essential change in His divine Person (Heb. 13:8), He became man by the miracle of Virgin Birth (John 1:14, Matt. 1:23), thus to continue

forever as both true God and true Man, one Person with two natures (Col. 2:9, Rev. 22:16); that as Man He was in all points tempted like as we are, yet without sin (Heb. 4:15, John 8:46); that as the perfect Lamb of God He gave Himself in death upon the Cross, bearing there the sin of the world, and suffering its full penalty of divine wrath in our stead (Isa. 53:5-6, Matt. 20:28, Gal. 3:13, John 1:29); that He rose again from the dead and was glorified in the same body in which He suffered and died (Luke 24:36-43, John 20:25-28); that as our great High Priest He ascended into heaven, there to appear before the face of God as our Advocate and Intercessor (Heb. 4:14, 9:24, 1 John 2:1).

4. We believe in THE HOLY SPIRIT: who is the Third Person of the Triune God (Matt. 28:19, Acts 5:3-4), the divine Agent in nature, revelation and redemption (Gen. 1:2, Psa. 104:30, 1 Cor. 2:10, 2 Cor. 3:18); that He convicts the world of sin (John 16:8-11), regenerates those who believe (John 3:5), and indwells, baptizes, seals, empowers, guides, teaches, and sanctifies all who become children of God through Christ (1 Cor. 3:19, 12:13, Eph. 4:30, 3:16, Rom. 8:14, John 14:26, 1 Cor. 6:11).

5. We believe in THE CREATION AND FALL OF MAN: that he was the direct creation of God, spirit and soul and body, not in any sense the product of an animal ancestry, but made in the divine image (Gen. 1:26-28, 2:7, 18-24, Matt. 19:4, 1 Thess. 5:23); that by personal disobedience to the revealed will of God man became a sinful creature and the progenitor of a fallen race (Gen. 3:1-24, 5:3), who are universally sinful in both nature and practice (Eph. 2:3, Rom. 3:23, 5:12), alienated from the life and family of God (Eph. 4:18, John 8:42-41), under the righteous judgment and wrath of God (Rom. 3:19, 1:18), and have within themselves no possible means of recovery or salvation (Mark 7:21-23, Matt. 19:26, Rom. 7:18).

6. We believe in SALVATION BY GRACE THROUGH FAITH: that salvation is the free gift of God (Rom. 3:24, 6:23), neither merited nor secured in part or in whole by any virtue or work of man (Tit. 3:5,

Rom. 4:4-5. 11:16), but received only by personal, faith in the Lord Jesus Christ (John 3:16, 6:28-29, Acts 16:30-31, Eph. 2:8-9), in whom all true believers have as a present possession the gift of eternal life, a perfect righteousness, sonship in the family of God, deliverance and security from all condemnation, every spiritual resource needed for life and godliness, and the divine guarantee that they shall never perish (1 John 5:13, Rom. 3:22, Gal. 3:26, John 5:24, Eph. 1:3, 2 Pet. 1:3, John 10:27-30); that this salvation includes the whole man, spirit and soul and body (1 Thess. 5:23-24); and apart from Christ there is no possible salvation (John 14:6, Acts 4:12).

7. We believe in **RIGHTEOUS LIVING AND GOOD WORKS**: not as the procuring cause of salvation in any sense, but as its proper evidence and fruit (1 John 3:9-11, 4:19, 5:4, Eph. 2:8-10, Tit. 2:14, Matt. 7:16-18, 1 Cor. 15:10); and therefore as Christians we should keep the word of our Lord (John 14; 23), seek the things which are above (Col. 3:1), walk as He walked (1 John 2:6), be careful to maintain good works (Tit. 3:8), and especially accept as our solemn responsibility the duty and privilege of bearing the Gospel to a lost world in order that we may bear much fruit (Acts 1:8, 2 Cor. 5:19, John 15:16); remembering that a victorious and fruitful Christian life is possible only for those who have learned they are not under law but under grace (Rom. 6:14), and who in gratitude for the infinite and undeserved mercies of God have presented themselves wholly to Him for His service (Rom. 12:1-2).

8. We believe in **THE EXISTENCE OF SATAN**: who originally was created a holy and perfect being, but through pride and unlawful ambition rebelled against God (Ezek. 28:13-17, Isa. 14:13-14, 1 Tim. 3:7); thus becoming utterly depraved in character (John 8:44), the great Adversary of God and His people (Matt. 4:1-11, Rev. 12:10), leader of all other evil angels and spirits (Matt. 12:24-26, 25:41), the deceiver and god of this present world (Rev. 12:9, 2 Cor. 4:4): that his powers are supernaturally great, but strictly limited by the permissive will of God who over-rules all his wicked devices for good (Job. 1:1-22, Luke

22:31-32); that he was defeated and judged at the Cross, and therefore his final doom is certain (John 12:31-32, 16:11, Rev. 20:10); that we are able to resist and overcome him only in the armor of God and by the Blood of the Lamb (Eph. 6:12-18, Rev. 12:11).

9. We believe in THE SECOND COMING OF CHRIST: that His return from heaven will be personal, visible and glorious—a Blessed Hope for which we should constantly watch and pray, the time being unrevealed but always imminent (Acts 1:11, Rev. 1:7, Mark 13:33-37, Tit. 2:11-13, Rev. 22:20); that when He comes He will first by resurrection and translation remove from the earth His waiting Church (1 Thess. 4:16-18) then pour out the righteous judgments of God upon the unbelieving world (Rev. 6:1-18:24), afterward descend with His Church and establish His glorious and literal kingdom over all the nations for a thousand years (Rev. 19:1-20:6, Matt. 13:41-43), at the close of which He will raise and judge the unsaved dead (Rev. 20: 11-15), and finally as the Son of David deliver up His Messianic Kingdom to God the Father (1 Cor. 15:24-28), in order that as the Eternal Son He may reign forever with the Father in the New Heaven and the New Earth (Luke 1:32-33, Rev. 21:1-22:6).

10. We believe in FUTURE LIFE, BODILY RESURRECTION, AND ETERNAL JUDGMENT: that the spirits of the saved at death go immediately to be with Christ in heaven (Phil. 1:21-23, 2 Cor. 5:8), where they abide in joyful fellowship with Him until His second coming, when their bodies shall be raised from the grave and changed into the likeness of His own glorious body (Phil. 3:20-21, 1 Cor. 15:35-58, 1 John 3:2), at which time their works shall be brought before the Judgment Seat of Christ for the determination of rewards, a judgment which may issue in the loss of rewards, but not the loss of the soul (1 Cor. 3:8-15); that the spirits of the unsaved at death descend immediately into Hades where they are kept under punishment until the final day of judgment (Luke 16:19-31, 2 Pet. 2:9 ARV), at which time their bodies shall be raised from the grave, they shall be judged

according to their works, and cast into the place of final and everlasting punishment (Rev. 20:11-15, 21:8, Mark 9:43-48, Jude 13).

11. We believe in THE ONE TRUE CHURCH: the mystical Body and Bride of the Lord Jesus (Eph. 4:4, 5:25-32), which He began to build on the day of Pentecost (Matt. 16:18, Acts 2:47) and will complete at His second coming (1 Thess. 4:16-17); and into which all true believers of the present age are baptized immediately by the Holy Spirit (1 Cor. 12:12-13 with 1:2); that all the various members of this one spiritual Body should assemble themselves together in local churches for worship, prayer, fellowship, teaching, united testimony, and the observance of the ordinances of our Lord (Heb. 10:25, Acts 2:41-47), among which are the following: the Baptism of believers by Triune Immersion (Matt. 28:20), the Laying on of Hands (1 Tim. 4:14, 2 Tim. 1:6), the Washing of the Saint's Feet (John 13:1-17), the Lord's Supper or Love-feast (1 Cor. 11:17-22, Jude 12 ARV), the Communion of the Bread and Cup (1 Cor. 11:23-24), and Prayer and Anointing for the Sick (Jas. 5:13-18).

12. We believe in SEPARATION FROM THE WORLD: that since our Christian citizenship is in heaven, as the children of God we should walk in separation from this present world, having no fellowship with its evil ways (Phil. 3:20 ARV, 2 Cor. 3:14-18, Rom. 12:2, Eph. 5:11), abstaining from all worldly amusements and unclean habits which defile mind and body (Luke 8:14, 1 Thess. 5:22, 1 Tim. 5:6, 1 Pet. 2:11, Eph. 5:3-11, Col. 3:17, Eph. 5:3-5, 18, 1 Cor. 6:19-20), from the sin of divorce and remarriage as forbidden by our Lord (Matt. 19:9), from the swearing of any oath (Jas. 5:12), from the use of unbelieving courts for the settlement of disputes between Christians (1 Cor. 6:1-9), and from taking personal vengeance in carnal strife (Rom. 12:18-21. 2 Cor. 10:3-4).

We understand that the above Articles do not by any means exhaust the content of our creed which is the whole Word of God, and they are not intended to set a limit beyond which faith cannot go within this Word; but we

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do believe that in so far 'as these Articles extend they are a true presentation of the sound doctrine taught in the Scriptures and therefore binding upon us as Christian believers.

The Theological Basis for the Division

GRACE

Theological
Seminary

Biblical Theology

OUTLINES

1939

By

Dr. Alva J. McClain

McClain's 1939 Grace Seminary Theology Outlines

DOCTRINE OF THE SCRIPTURES

McClain 1939

Introduction.

- 1A. To find what the Bible teaches of itself.
- 2A. In general the Bible claims to be the direct product of God.
 - 1b. Not merely in the making of the record.
 - 2b. But in every stage and aspect of its history, from its source in the mind of God till it reaches the minds of men, it is the work of God.
- 3A. The work of God in relation to the Bible is an immensely complex and various process. There are at least 5 distinct stages.
 - 1b. Preparation - God prepares the writers.
 - 2b. Revelation - God reveals the material.
 - 3b. Inspiration - God preserves the record.
 - 4b. Preservation - God preserves the record.
 - 5b. Interpretation - God interprets the meaning.
 - 1b. Preparation
 - 1c. The Bible claims that God prepared each writer.
Gal. 1:15, 16
Jer. 1:4, 5
 - 2c. Each writer is fitted by disposition, training and experience for his particular task.
Moses-prepared in Egypt.
David-Shepherd, wrote 23 Psalm.
Solomon-wrote Ecclesiastes.
Daniel-wrote international history in advance.
2 Cor. 1:3-6 on experiences of life-afflictions and comforts that came were to enable him to pass on to other men.
 - 2b. Revelation
Eight different types of revelation

- 1c. Direct voice of God
Ex. 33:11
- 2c. Immediate writing of God
Ex. 31:18, 32:16
- 3c. Dreams
Gen. 40:41
- 4c. Vision
Ezek. 1:1
Revelation
 Subjective-Daniel
 Objective-Revelation
- 5c. Spiritual life and experience. Book of Psalms
David and Psalm 51
- 6c. Direct influence of H. S.
2 Pet. 1:21
- 7c. Natural world-miraculous events
Rom. 1:20-21
- 8c. Typical men and things
Tabernacle-Adams
- 9c. Historical events
1 Cor. 10:6, 11
- 3b. Inspiration
 - 1c. Revelation would be of little avail if it were not distinguished from non-revelation and recorded.
 - 2c. These things must be written down.
 - 3c. Inspiration has to do with writing 2 Tim. 3:16
- 4b. Preservation
 - 1c. Without such a work, inspiration would be useless
 - 2c. Bible teaches such a preservation.
Deut. 10:5
Rom. 3:1-2
Isa. 40:6-8
Jer. 36:27, 28, 32
- 5b. Interpretation

- 1c. This finally brings the revelation to man
 - Lk. 10:25-26 R.V. (How do you read it)
 - Acts 8:30-36 R.V. (Do you understand)
- 2c. Only God can interpret his own revelation (Scripture interprets Scripture)
 - Lk. 24:27 R.V. interprets
 - 1 Cor. 2:10-12, 14-16

McClain's 1939 Grace Seminary Theology Outlines

INSPIRATION OF THE BIBLE

McClain 1939

Introduction

- I. Many lines of proof for inspiration of Bible as indicated in Christian evidences-and the internal evidences might be mentioned here.
- II. Christ is the supreme proof of the Bible. This is my beloved Son. "Hear ye Him."
- 1A. The testimony of Jesus Christ to the inspiration of the Bible
 - 1b. To the O.T. scriptures
 - 1c. He displays a perfect familiarity with O.T. scriptures.
 - 1d. He constantly refers to the O.T.
 - 1e. Matt. 19:4 Mans creation
 - 2e. Matt. 19:5-6 Marriage
 - 3e. Matt. 23:35 Death of Abel
 - 4e. Matt. 23:37 Days of Noah
 - 5e. Matt. 24:38 Flood
 - 6e. Matt. 11:23 Sodom and Gomorrah
 - 7e. John 8:56 Abraham
 - 8e. Mk. 7:9 Words of Moses
 - 9e. Mk. 12:26 Bush
 - 10e. John 6:48 Manna
 - 11e. John 3:14 Serpent
 - 12e. Matt. 12:3 David
 - 13e. Matt. 6:29 Glory of Solomon
 - 14e. Lk. 4:25 Elijah
 - 15e. Matt. 12:40 Jonah
 - 16e. Matt. 12:41 Nineveh
 - 17e. Matt. 12:42 Sheba
 - 18e. Matt. 23:35 Zechariah
 - 2d. He is continually quoting from O.T.
 - 1e. It is written
 - 2e. Have you read?

- 3d. Many indirect allusions to O.T.
 - Matt. 4:17 Kingdom of heaven
 - Dan. 2:44 Source
 - 2e. John 3:5 Born of water and Spirit
 - Ezek. 36:25-27 Source
 - 3e. Matt. 8:10-11 Come from East and West
 - Isa. 49:5-6, 12 Source
 - 4e. Lk. 13:25-27 with Psalms 6:8 Depart from me all ye workers. Depart from me all. Source
 - 5e. Matt. 9:36 with Num. 27:15-17
 - Be not as sheep without a shepherd.
 - 6e. Matt. 1:34 with Micah 7:4-6
 - Enemies of his own house
 - 7e. Matt. 23:57 with Ruth 2:12 Under the wings of God.
 - 8e. Lk. 10:38-42 with Psalms 27:4 one thing is needful
 - 9e. Lk. 11:20 with Ex. 8:19
 - 10e. Lk. 12:48 with Lev. 5:17
 - 11e. Lk. 14:7-11 with Prov. 25:6-7
 - Start at bottom
 - 12e. Lk. 14:20 with Deut. 24:5
 - I've married a wife
 - 13e. John 12:8 - Deut. 15:11
 - Poor you have always with you.
 - Beatitudes came from O.T.
- 4d. His own mind was so saturated with the O.T. that He even expressed his own emotional states by its words
 - "My God, my God, why hast thou forsaken me?" Psalms 22
- 2c. He always assures that scripture is from God and hence final in authority.
 - 1d. Mk. 7:8-13 Moses said 8-Commandment of God
 - 13- Word of God.

- 2d. Lk. 10:25-28 What is written in the Law
- 3d. Matt. 22:29 Do err: not knowing the scripture
- 4d. Lk. 4:16-21 with Lk. 24:44
Christ begins His ministry with an appeal to O.T.
Isa. 61:1-2. Ends his ministry with an appeal to the O.T.
- 5d. John 10:35 “The scripture cannot be broken”
B.B. Warfield’s discussion of this passage.
Christ argues from the less to the greater
Christ calls the Psalms the Law-and this proves that all scripture has divine legal authority.
- 3c. Our Lord always assumes that O.T. prophecy must be fulfilled. Matt. 26:53-54
 - 1d. Events which have taken place Christ explains are the fulfillment of O.T. prophecy.
Mk. 14:49 His house was not come
John 13:18 wash Judas’ feet
John 17:12 Judas perished
 - 2d. On the basis of O.T. prophecy he confidently predicts other events which are still in the future
Matt. 26:31-smite the shepherd
Matt. 21:42-made the head of the corner
Matt. 26:64-65-identifying himself with Den. 7:13
 - 3d. He makes it the supreme purpose of His ministry to fulfill O.T. prophecy.
Matt. 5:17
Matt. 26:24
John 19:28-30
Thirst-He was a man, but that the scriptures might be fulfilled. Couldn’t end his suffering till he had fulfilled.
 - 4c. Christ always assumes that the miraculous events of O.T. actually took place.
 - 1d. Creation Matt. 19:3-6
 - 2d. Flood Lk. 17:26-27

- 3d. Destiny of Sodom Lk. 17:28-29
- 4d. Death of Lot's wife Lk. 17:31-32
- 5d. Burning bush Lk. 20:37
- 6d. Manna John 6:49
- 7d. Brazen serpent John 3:14
- 8d. Heavens stopped Lk. 4:25
- 9d. Leper healed Lk. 4:27
- 10d. Jonah Matt. 12:40
- 11d. Conversion of Nineveh. Matt. 18:41
- 5c. Our Lord shows His personal faith in the O.T. by leaning on its statements in the solemn hour of spiritual conflict. Matt. 4:1-10
 - 1d. Hungry-shall not live by bread alone. Deut. 8:3
 - 2d. Cast down-shall not tempt. Deut.
 - 3d. Kingdoms-shall worship the Lord thy God. Deut.
- 6c. Our Lord makes no distinctions between various parts of the O.T.
 - 1. No time when He makes mention of degrees. Matt. 5:18 with Lk. 24:25-27
 - 2. Three times "all" is used. John 10:35
 - 1. Every Scripture.
- 7c. The very silence of Christ reveals his estimate of O.T. Scripture.
 - 1d. No trace of doubt in all that He said.
 - 2d. You can search throughout, and cannot find a thing against Scripture.
 - "If it were not so, I would have told you".

Question:

Did Christ have O.T. that we have today? He gave only authority to the O.T. He had,

- 1. We can prove by external evidence that the books were the same, but in different order.
- 2. There is some positive internal evidence. Lk. 24:44 Law-Prophets-Psalms.

Matt. 23:35

Lk. 11:51 From Gen. To Chron. Which is last doesn't include Apocryphal of Sept.

2b. As to N.T. Scriptures and their inspiration.

Question: Was any of N.T. written while Christ was on earth?
No there wasn't but some of the things may have been written, however.

Question: Is Christ competent as a witness to the inspiration of Scripture before it was written?

1c. Christ when He went away declared that He was leaving revelation unfinished. John 16:12 with John 13:7a Christ needed to die, rise, ascend, coming of H.S. to prepare for the completion.

2c. He promised that this revelation would be supplemented in the future and completed at a certain time.

John 16:25 R.V. Dark saying (figures of speech) – tell plainly.

The Gospels are really dark and Epistles are plain.

John 16:13a R.V. shall guide you into all truth.

All (all) truth- a certain body of truth.

John 16:26-27- Puts apostles in almost same category with

H.S. Nobody else has this same distinction.

John 16:25- at the hour-16:13a when H.S. is come.

3c. He chose certain men through whom He would make this written revelation.

John 16:13-He shall guide "you" Referring to a definite body of men.

Acts 1:8 "Ye" (The apostles) shall receive power. He is talking to a certain body of men. All these men didn't write, but all of them when they spoke, had authority to speak.

Acts 9:4-6, 15 The larger ministry of Paul by writing.
Two groups of men.

1. Men chosen while Christ was on earth.

2. Others chosen after His ascension.

- 4c. Christ outlined in advance the very content of this coming N.T. revelation.
 - John 14:26 Bring to remembrance (Historical)
 - John 16:14-15 Show unto disciples (Doctrinal)
 - John 16:13b Things to come (Prophetical)
 - John 16:13a All the truth (Final)
- 5c. Knowing in advance what would be spoken and written. Christ gave to the words of these chosen men the same authority as His own.
 - Matt. 10:2, 14-20 with Lk. 10:1, 16. Given to 70, who are specially commissioned. Given to 12 Apostles.
 - Spirit of God speaks in you. Matt. 10:20.
 - John 15:20
 - John 17:8 Christ sent them as Father sent Him
 - John 17:20 Men are believing thru their Word-i.e. the written Word, not simply the speaking of the Word but the written which lasts to the end of time.

Question:

- 1. What about the N.T. writers who were not of the 12 Apostles? Mark, Luke, Jude, James.
 - Luke, Jude, James.
 - 1. In early church there were prophets as well as apostles. Acts 11:27; 31:1; 15:32; Eph.4:11
 - 2. These prophets received new revelation from the H.S. Eph. 3:5 (Known argument)
 - 3. These N.T. prophets also wrote Scripture. Rom. 16:25-26 (Further argument)
 - 4. As Paul was chosen after his ascension so these prophets must likewise have been chosen. 1 Cor. 12:28
 - 5. The writings of these men (not among the twelve) were accepted as Scripture by early churches, in an age presided over by the Apostles.
- 3b. The value of Christ's testimony
 - No scholar has ever successfully disputed the fact that

our Lord's recorded testimony supports the most sweeping doctrine of inspiration.

1c. Theories attempting to invalidate inspiration.

1d. Agnostic-vulgar infidelity. i.e. How do we know that Christ said these things about the Scriptures?

Ans. 1. How do we know anything? And logically we must apply this to every other field.

2. Even human testimony is worth something. That is the basis of history. But never argue with these fellows very much. Christ never argued.

2d. Accommodation theory.

Christ knew the O.T. was filled with errors, but because people believed it He accommodated Himself to it.

Ans. 1. Such a theory destroys the moral character of Jesus.

2. He corrected the errors of His day. That is- it is false to all we know of Christ.

3. Note His use of Scripture in the wilderness temptations. No crowd out there.

3d. Kenosis theory.

Kenow- to empty himself.

When Christ emptied Himself, he emptied Himself of His omniscience and thus He was fallible to error.

Mk. 13:22 Lk. 2:40

Answer:

1. We can admit the reality of His self-emptying without admitting the wild conclusions that men have drawn from it.

1. Limited knowledge does not necessarily involve the teaching of error.

2. He claimed infallibility for all the utterances which He did make. John 8:26-29; John 8:45-46

Lk. 9:26 John 12:48-49 (Master)

In these passages the very self-emptying is the guarantee of His infallibility.

3. Christ's testimony as to the Scriptures, remains unchanged after the Kenosis is past. (At resurrection)

Lk. 24:25-27, 44-45 (Before He ascended)

Rev. 2:14, 2:20, 2:27

Rev. 3:7

Rev. 22:16 (After He ascended)

2A. The testimony of the Bible writers themselves.

Is there anything to lead us to believe that these men were writing not as ordinary men? Yes

1b. O.T. writers

- 1c. The phrases "Thus saith the Lord", or the Lord spake or their equivalent are used over 2000 times in the O.T.
Ex. 5-14 first verse in each.

Isa. 20 times- "Word of Lord" 1:10

Jer. Almost 100 times - "Word of Lord came unto me."
1:1

Ezek. 60 times, same claims 3:16

Daniel claims record of words and visions from God
9:21-23; 10:10-11

Hosea

Joel

Jonah

Micah All begin- "Word of Lord came unto me."

Zephaniah

Haggai

Zech.

Malachi- "Saith the Lord" used 25 times.

2b. N.T. writers.

Matt. 1:1

Mark 1:1

Luke and Acts Lk. 1:1-4

from above

James 1:17; 3:15-17

John 3:31; 19:11

I had perfect understanding from above

occurs eleven times in N.T.

translated 8 times "from above".

John 20:30-31

" 21:24-25

Rev. 1:10 "in the Spirit"

" 2:7, 11, 17, 29

" 3:6, 13, 22

Jude- wrote one book 1-4 "I was constrained"

James wrote one book 1:1

Peter wrote two books - 1 Pet. 2:1-2 "Commandment of Lord
thru the apostles".

Paul

1 Cor. 2:13 Best

14:37

1 Thess. 2:13

5:27 Strong

2 Thess. 3:14

1. Did any of the N.T. writers recognize the writings of
each other as Scripture.

2 Pet. 3:15-16 "All his Epistles"

1 Tim.5:18 of Lk. 10:7 "Other Scriptures" of O.T.

of Matt. 10:10 Peter puts Paul's on the same level

with Luke, then, must have been written before

Matthew, and Mark and John must have been written

before Paul.

3A. The nature of inspiration from Almighty (important)

1b. The English word Inspiration.

2 times in A.V.

Job. 32:8 A.V. Inspiration from Almighty

R.V. Breath of Almighty

2 Tim. 3:16 "given by inspiration" comes from Wycliffe.

Every Scripture inspired of God comes from Tyndall.
Both translations are misleading.

2b. Greek word in 2 Tim. 3:16

Literally-God-breathed.

Paul couldn't have picked a better word. Breath of
God is a symbol of His almighty creative Word.

Ps. 33:6 by the breath of His mouth

Gen. 2:7 God breathed into his nostrils.

Thus, Paul is putting the Word into the same category
with creation.

Inspiration is just the opposite of what happened.

God breath out-expiration.

3b. Translation

Eight cases- Heb. 4:12 is one

1. Two adjectives cannot be sundered according to
Greek syntax.
2. The Greeks who knew their own language never
translate
as did the R.V. "Every Scripture is inspired of God
and profitable" R.V. Margin.

4b. Definition-To say that the Scriptures are inspired is
this: Scripture is the direct product of the creative
breath of God. God spake all these words.

5b. Observations based on definition.

- 1c. Inspiration is not merely a heightened form of
spiritual illumination.
 - 1d. It is common to all Christians
 - 2d. It is subject to degrees.
 - 3d. It has always been continuous to some extent
throughout all the time since the coming of the H.S.
 - 1e. Not all Christians write Scripture.
 - 2e. No degrees of inspiration in Scriptures.
 - 3e. Inspiration stopped about 100 A.D.
- 2c. Inspiration is more than revelation in the strict
sense of revelation.

- 1d. Revelation is God's act in communicating truth to human mind.
- 2d. Inspiration is an act of God which reveals but terminates in a record.
- 3d. Failure to distinguish between these two causes about every misinterpretation.
Inspiration involves two things:
 1. Selection of right material.
 2. Recording it with infallible accuracy, thru the control of certain men by a special act of God.

McClain's 1939 Grace Seminary Theology Outlines

DOCTRINE OF THE HOLY SPIRIT

McClain 1939

Introduction:--Dealing with a vast subject. many texts would be necessary to cover the material. Many errors in modern times make the study difficult. Very few perfectly orthodox groups.

1. The personality of the Holy Spirit.

I A. Has all the distinguishing marks of personality.

IB. Holy Spirit has life.

Rom. 8:2 "The spirit of life."

John 7:37-39 "Rivers of living water."

I Cor. 3:3 "Spirit of the Living God."

2B. Holy Spirit has intelligence.

I Cor. 2:11 Spirit knows things.

Rom. 8:26,27 Mind of the Spirit.

3B. Holy Spirit has purpose.

Isa. 11:2 "The Spirit of wisdom, & understanding."

I Cor. 12:11 "Dividing as He wills."

4B. Holy Spirit has activity.

Speaks, reproves, etc.

5B. Holy Spirit has freedom.

II Cor. 3:17 "Where Spirit is there is liberty."

I Cor. 12:11 "As he wills."

6B. Holy Spirit has self-consciousness.

I Cor. 2:11 "Spirit of God knows the things of God."

(There is self- consciousness in the
Godhead.)

7B. Holy Spirit has emotional capacity.--A spiritual thing.

Rom. More than reaction to a stimuli.

Rom. 15:30 "Love of the Spirit."

Eph. 4:30 "Grieve not the Holy Spirit."

2A. The Holy Spirit is the very essence of personality. He is Spirit.

The Name indicates thus.

3A. Christ spoke of the Holy Spirit as a person

1B. Christ spoke of the Spirit as the Comfortor

John 14:16,17 (Should have transliterated word instead of translated. "paraclete"-- "one called alongside" helper, advocate. Called alongside believer to help him.

If the Holy spirit is to take Christ's place, no mere power or influence could do so. Only a person could act thus.)

2B. Our Lord used personal pronouns in speaking of the Holy S.

John 16:7,8, 12-15 word for Spirit, Neut.

Words used to refer to Holy Spirit are nearly always masculine.

Rom. 8:16,26. A.R.V. "Himself"

4A. The Holy Spirit is associated with the Father and the Son in Such a way as to indicate personality.

Matt. 28:19 Name of Spirit.

II Cor. 13:14 Benediction "Communion of Spirit."

Strange thing to associate a mere power with God, and Christ.

Zach. 4:6 "By my Spirit". Acontrast with power, or might

must be a person.

II. The Deity of the Holy Spirit.

1A. The Holy Spirit is called God.

Acts 5:3,4 "thou hast not lied unto men, but unto God."

2A. The Holy Spirit has Divine attributes.

1B. He has the attribute of eternity.

Heb. 9:14

2B. Omnipresence.

Psalm 139:7,8 whither shall I go?

3B. Omniscience.

I Cor. 2:10,11 knoweth things of God himself.

4B. Omnipotence.

Luke 1:35. Virgin Birth.

3A. He performs Divine works.

1B. Creates. Ps. 104:30

2B. Regenerates. John 3:7,8

3B. Raises from the dead. Rom. 8:11

4A. Wrong views of Holy Spirit.

Two Classes:--

Denials of His Personality.

Arose in 3rd. century by Paul of Samosata. Denied H.

S. was a person. Picked up by Sooirus and Sociniusism.

Modern Unitarianism- Having denied His personality denies also His Deity.

Denials of His Deity.

Arius -300-325 ad. Nicean council. Arianism.

Father alone was God. Son was a created being. Son as Creator created the Holy Spirit. He was a person, Russelism has erred from both.

Spirit-- -Socinianism, Unitarianism.

Son---Arius.

III. The work of the Holy Spirit.

1A. The work of the Holy Spirit in conection with the Material Universe.

1B. The Holy Spirit shared in the creation of the universe.

Ps. 33:6 Jehovah-source

Word of Jehovah.--medium

Spirit. (Breath)--makes rev. intelligible.

2B. He is the source of all energy and order in nature.
(Material universe)

Gen. 1:1-3 --- energy then order.

All the Marvelous order of the material universe is due to the work of the Holy Spirit.

3B. The Holy Spirit is active in the processes of nature.

1C. The destructive processes of nature.

Isa. 40:7,8 destructive due to the agency of H. S.

2C. He is active in the renewing processes.

Psa. 104:29-30 (God's energy in nature.)

Even fertilizing a field involves the H. S.

Compare:

Isa. 32:15

Ezek. 1:4-19,20,21 ARV. margin

”. 1:26-28

The H. S. is in the wheels of nature.

Every heart that pants, every wing that
flies is due to one cause; energized
by Holy Spirit

4B. In the O.T. especially the Spirit of God is the divine artist in Nature.

Job 26:13 Every thing beautiful in Nature is of the
Holy Spirit.

-May be used sometimes in an evil way. Still
the power is from the Holy Spirit.

2A. The Work of the Spirit in relation to Scripture.

1B. The Holy Spirit is the Author of Scripture.

1c. Men wrote the words, but the H.S. was the author.

I Pet. 1:10, 11 -- man wrote and then studied what

He wrote. Like stenographers

*II Pet. 1:21 “moved” of office men.

* I Cor. 2:3 very words were taught by the spirit.

Rev. 2:7, 11, 17 Spirit sayeth unto the churches.

II Sam. 23:1, 2 not his ideas were in my mind !

John 16:12, 13- “All” truth spoken to men who were
to write scripture.

II Tim. 3:16- all scripture is God Breathed.

2B. The Holy Spirit is the interpreter of Scripture.

I Cor. 2:10-12 Take all verse together.

I John 2:27 If we have received the anointing we need not
that any man teach us. (the H.S.)

Eph. 1:17 "may give --- Him" Not a power or an influence
but his fullness.

3A. The work of the Holy Spirit in relation to Jesus Christ.

The explanation from the human standpoint of the person and
word

of Christ is to be found in the Spirit.

-Christ lived in absolute dependence of the Spirit as an ex-
ample for us.

-Most dependent Person who ever spoke and worked.

1B. The person and power of the Spirit explain seven things.

1C. Christ's Miraculous birth. Luke 1:34:35

It was the power of the third person of the God-
headed who performed the miracle.

2C. His remarkable wisdom.

Isa. 11:1-4 Explanation-Spirit rested upon Him
and revealed to Him.

Compare John 7:15

3C. His powerful preaching. Luke 4:18 -- Spirit on Him.

Compare 4:22, 32

John 7:45, 46 "Never a man spoke like
this man."

4C. His mighty works.

Matt. 12:28- As Son He had power. -- Came as an
example

depending entirely on the Spirit.

Acts 10:38

5C. His victorious life.

Luke 4:1-2 Full of Holy Spirit, Led by the Spirit.

I Tim. 3:16 declared righteous by the spirit.

6C. His atoning death.

Heb. 9:14 - Humanily speaking He offered himself

On calvary through the Spirit.

7C. His glorious resurrection.

Rom. 8:11 - Through the Spirit he was raised.

Compare 1 Cor. 15:44

4A. The work of the Holy Spirit in relation to man and O.T. times.

1C. The Spirit of God strove with man against sin.

Gen. 6:3

Rom. 1:24

Neh. 9:30

Ps. 78

2C. He came upon certain individuals at times to fit them for special kinds of work.

1D. For a military leadership - Judges 6:34

2D. For special feats of physical strength.

Judges 14:5, 6

Judges 15:14, 15.

3D. For governing nations.

Num. 27:15

4D. For the work of prophesying.

Num. 24:2 cf. 10:13

Ezek. 11:5, 24-25.

5D. For artistic craftsmanship.

Ex. 31:4-5

The layman prepared every block for the church at

Sandusky, and there was not a mistake.

Note: The coming of the Spirit on men in O.T. days was

1. Not general

2. Not always related to moral character.

3. Not always permanently.

I Sam. 16:14 - Spirit left Saul: Ps. 51:11

6D. For moral and spiritual courage.

II Chron. 24:20

7D. The Spirit fitted men for prophetic ministry and the writing of Scripture.

Num. 24:2

Ezek. 11:5, 24, 25 and 8:3

II Pet. 1:20, 21

5A. The work of the Holy Spirit in the world during the present age.
John 16:8-11

INTRO.

1. Note change in language.
 - Convict instead of reprove;
 - Has been judged instead of is judged.
2. The Holy Spirit's work in the world deals with three profound subjects:
SIN
RIGHTEOUSNESS
JUDGEMENT
 - Of itself the world does not know what sin, righteousness or judgment is.
 - Man's light on this is very faint.
 - It is the work of the Holy Spirit to reveal this to man
3. Deals with three persons:
Man) * These three persons have respective
relation
Christ) to sin, righteousness, and judgement.
Satan)

Judgement.
 - Christ stands between sin and
 - The cross is the center of Scripture.

THREE ASPECTS OF THE SPIRIT'S WORK

- 1c. He will convict the world of sin.
 - The Greek words "elegchō" (convict) "hamartia" (sin) have a full meaning.
 - 1. Authoritative examination of the facts.
 - 2. Unquestionable proof.

3. Decisive judgement.

4. Power to punish.

- The Holy Spirit is the crime specialist. He deals with one form of sin -- UNBELIEF.

(1) This sin is the universal sin.

All men sin the sin of unbelief.

Each man has his little code of morality.

(2) This sin is the sin that is at the bottom of all other sin.

(3) This sin is the one sin that has good standing in the world.

A man can reject Christ yet lose nothing in the sight of other men.

Heb. 12:1 - The sin in good standing.

(4) This sin is the one sin by which the human soul can fix its destiny for ever.

John 3:17, 18 He that believeth not has been judged already

(5) This sin is not merely sin against divine law but also against divine Grace. Heb. 10.

- In a sense right now we are living in a judgement, every time the Gospel is preached.

- God is giving us the privelege to take the judgement seat and judge ourselves by believing in Christ.

- There is no chance taken here because the decision as to who is saved or lost is decided down here.

(6) This sin of not believing on Christ therefore becomes the one sin for which there is no remedy.

- This is why the Holy Spirit devotes his attention to this one sin.

- No man can be saved who does not believe in Christ.

2c. He will convict the world of righteousness.

- The world of lost men do not believe in righteousness.

- The world believes in a righteousness which is relative but not absolute.

- Ecc. - Be not over much righteous - attitude in philosophy.

1. At Pentecost the Holy Spirit came to demonstrate that there is

such a thing as absolute righteousness.

The H.S. points to Christ and thus demolishes evolution of moral standards for we must look back 2000 yrs to Christ to find man completely righteous. Why has not the world produced a greater man?

2. The affirmative testimony of the Father to the absolute righteousness of Christ.

A. Testimony of the Father at baptism. Matt. 3:13-17
(My beloved Son in whom I am well pleased.)

Note: Immediately then Christ was led out into the wilderness to be tempted.

B. Testimony of Holy Spirit. I Tim. 3:16 - The spirit of God

declared him righteous.

C. The testimony of the world. - They too declared that he is righteous.

D. The proof of Christ's righteousness was affirmed by Christ's

resurrection and ascension into heaven.

John 6:60-62, 66. Ascension a proof of what Christ claimed

to be.

Matt. 26:64. Thou hast said - (I am the Christ).

As proof - Ye shall be the Son of man sitting on the right hand of power.

Psa. 24:3, 4, 7. Messianic Psalms speaking of Christ as Messiah,

King of Glory.

Note: The Jews knew of this 24th Psalm and they knew what it meant. That is why the Jews did not believe him and said that he spoke blasphemy.

On the day of Pentecost the Holy Ghost came to convict the world of sin and of righteousness.

Note Peter's sermon - Died, arose again, and is now at the right hand of the father.

These 3000 Jews knew that Peter was speaking of Christ as the Messiah and they were under conviction because of the work of the Holy Spirit.

Steven saw Jesus standing at the right hand of the Father.
Jesus Righteous at the right hand of Father.

There is only one place where God can forgive sin and that is IN CHRIST.

It is the work of the Holy Spirit to bring men into this realm.

Therefore all final resistance to the work of the Holy Ghost is unpardonable.

Example of Judas. Christ said Judas had perished - because he had said no to God for the last time.

Only God knows who those are who have said no for the last time.

3C. He will convict the world of judgement
(This judgement is past.) See A.R.V.

1d. Where was Satan Judged?

ans. At the cross.

John 12:29-31 - Now is the judgement of this world.

The judgement of the prince of this world is linked to the death of Christ.

When Christ cried, "It is Finished" - God had already judged Satan.

2d. If Satan was judged at the cross finally, what significance does it have to us today?

answer: The judgement of Satan at the cross was the great test case of God upon the world.

No man can take his stand against Christ and escape judgement or doom, he has already been judged.

3d. It is the work of the Holy Spirit to convict the world that this is done. John 3:17, 18 - Satan enjoys his liberty even though

the sentence has been pronounced.

CONCLUSION:

If the Holy Spirit has come into the world to convict of sin, righteousness and judgement; How does he do it?

Answer: Through the preaching of the Word the Holy Spirit works through us.

McClain's 1939 Grace Seminary Theology Outlines

DOCTRINE OF MAN

McClain 1939

1A. The origin of man

- 1b. The Bible teaches that the first man was brought into existence by the creative and formative act of God.
 - 1c. Creative:
Gen. 1:26-27
Matt. 19:4
 - 2c. Formative:
Gen. 2:7
 - 3c. Are there two contradictory accounts? They are complementary, not contradictory. The first is a general account with the spiritual pre-eminent. The second is a detailed account giving pre-eminence to the material.
 - 4c. Was this act of God direct or mediate?
 - 1d. Mediate suggests some intervening method such as evolution
 - 2d. Direct has to do with the immediate act of God.
 - 1e. The use of Bara sustains this theory. This is true of mans spiritual nature at least, for the word Bara is used in this connection. For the making of the body, the word form is used.
 - 2e. The simplest interpretation favors direct creation.
 - 3e. There is no hint of a long process in the passage.
 - 4e. Men is said to have been formed of dust, not out of some lower animal.
 - 5e. In 2:7 if a direct act is indicated by the phrase “breathed the breath of life” there is no exegetical reason for deny that the word “formed” also indicates a direct act.

- 6e. The expression “man became a living soul” describes the result of the inbreathing of the breath of life.
This cannot be confined to the beginning of man’s spiritual life alone which would be the modernistic theory. It refers also the life that man has in common with the animals. Proof text. Rev. 16:3- “every living soul died”
Man has never had a mere animal life apart from spiritual existence. James 2:26 “For as the body without the spirit is dead”.
- 2b. The first woman was created potentially in the man but was brought into individual existence by a special formative act of God.
 - 1c. Potentially:
Gen. 1:27
Gen. 5:2
 - 2c. Special formative act.
Gen. 2:21-22
1 Tim. 2:13
 - 3c. Why not a separate special creation?
 - 1d. To separate special creation?
 - 2d. Some of the greatest doctrines of the Bible depend upon this unity.
 - 1e. Depravity of mankind.
 - 2e. The salvation of men by justification.
 - 4c. A suggested interpretation of the “rib story”.
The rib is a side piece, or perhaps a portion of the seminal substance (germ plasm).
- 3b. The entire human race is descended from this original pair by natural generation.
Gen. 3:20; 9:19
Acts 17:26 R.V.
 - 1c. The one exception is Christ.

- 1d. The second man was the Lord from heaven.
- 2d. Yet he is of the human race and Eve is the proof in illustration.
- 2c. Why are there so many human types?
 - 1d. They were all potentially in Adam.
 - 2d. Variation for many reasons accounts for them.
 - 3d. Degeneration of the race.
- 2A. The nature of man.
 - 1b. Man was created in the image of God after His likeness.
Gen. 1:26
 - 1c. Meaning of these two words.
 - 1d. Man is not another God.
 - 2d. But man resembles His creator.
 - 3d. His nature is to be interpreted in the likeness of what God is.
 - 1e. Personality
 - 2e. Spirit
 - 3e. Moral nature.
 - 4d. It is the likeness to God that gives man his peculiar dignity and worth, even as a fallen being.
James 3:9
Gen. 9:6
Why is cursing bad? Man in image of God.
Why is human life sacred? Man in image of God.
 - 2c. Does the word image have any reference to man's physical form?
 - 1d. God is invisible spirit.
 - 2d. Manifested in external form in O.T.
 - 3d. Col. 1:15 The image of the invisible God.
Phil. 2:6
Col. 2:9
Archetypal form was in the mind of God and man was actually created after God's image-thus giving logical priority.
 - 2b. The Bible teaches in general that man has both a spiritual

and physical nature.

Matt. 10:28

Acts 2:27,31; 7:59

3b. More specifically man is spoken of as a spirit, soul and body.

1 These. 5:23

1c. Is Dichotomy more plausible? Strong-Hodge.

1d. They tell us that 1 These. 5:23 is not conclusive; but what about Mk. 12:30?

2d. Heart is an all-inclusive term and represents the whole man.

3d. Distinction is made between heart and lip belief.

Matt. 15:8; Mk. 7:6; Isa. 29:13; Ex. 33:31

4d. Soul and spirit are Interchangeable word, they say; but the truth is represented in this illustration:

Soul has different meanings-God has a soul.

Man " " "

Animal " " "

Soul the vehicles which hears spirit.

2c. The support for Trichotomy. Shedd

1d. Heb. 4:12 Dividing asunder of soul and spirit.

2d. Lk. 1:46-47 My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour.

3d. Gen. 2:7-Dust of the ground-Body

Breath of lives-spirit

Became a living soul

4d. 1 These. 5:23. Attempt at simplification largely obscures the truth which we seek William James says that to simplify the explanation of violin music, one might say that it is the scraping of horses, tails over cat's bowel, but that does not explain the genius of the violinist.

4b. The spirit of man is his closest point of resemblance and contact with God.

1c. John 4:24 God is spirit

- 2c. 1 Cor. 2:11 Save the spirit of man. Spirit the seat of mans intellect. Spirit of God knows things of God.
- 3c. Prov. 20:27. The spirit of man is the lamp of Jehovah.
- 4c. John 4:24 Must worship.
- 5b. The soul seems to have been produced by the union of spirit and body. Gen. 2:7 Not Ruah, but Nishmath.
- 6b. The body of man is composed of elements taken from his material environment, but is an essential and permanent part of his complete nature.
 - 1c. Gen. 2:7
 - 2c. Scientists say there is a direct connection between mans body and the very rocks.
 - 3c. Psa. 139:15,16 R.V-
 - 4c. 1 Cor. 6:12-20 - Body is permanent.
- 7b. Man has power to reproduce children in his own image and likeness.
 - 1c. Three theories of origin of souls.
 - 1d. Pre-existence
 - 2d. Creationist.
 - 3d. Traducian - Bible teaches this one
 - Gen. 5:3
 - Acts 17:26
 - Heb. 7:9-10
 - Gen. 46:26
 - John 1:13
 - John 3:6 Flesh (ethical term) referring to all of Fallen nature.
 - 2c. Mans power to procreate is not independent of Gods power, but is made possible by Gods power of preservation.
 - Zech. 12:1
 - Isa. 57:16
 - Psa. 139:13-14
- 8b. Man was created with a moral side to his nature which tells him that he ought to do right. Rom. 2:14-16 Mans moral nature can be marred but never

obliterated. This is one of the
appalling aspects of future
retribution. This moral nature
will lash him forever.

- 9b. Man, even though a sinner, is treated with high dignity and worth
because of what he is by creation.

Matt. 10:31

Matt. 12:9-12

Lk. 9:24-25

Lk. 15 whole chapter

Question

- IA. What is the relation of men to God? Is God his Father?

1b. Adam was called the Son of God in Lk. 23:38

2b. Adam's natural descendents are never called sons or children
of God except as they enter into the new and spiritual relation.
Acts 17:28-genos-generation, not son

Heb. 12:9 R.V. Our spirits

Isa. 1:2; 63:16; 64:8

Isa. 1:2-some were sons

Isa. 63:16-Israel as a nation

Isa. 63:8-relationship of the creator

Hebrews used the word "Father"

Stevens- no passage where Jesus call God the Father of all
men.

But by inference we think the word teaches it.

"Words

are the counters of kings and the money of fools."

- 3a. Mans original environment and his position and state within it.

1b. Man is the last and highest in the scale of created life forms.

Gen. 1:27 with Gen. 2:2

2b. The sexes were equal in relation to each other.

Gen. 3:16-by inference

Gen. 2:18-by inference

Gen. 2:20 R.V. footnote An help meet meaning one answering

3b. Man was given dominion over all the earth and all created life upon it.

Gen. 1:26

Psa. 8:4-8

4b. Man was commanded to be fruitful, multiply and replenish the earth with his descendents.

Gen. 1:28

5b. Man was told to subdue the earth, but he is given dominion.

Gen. 1:28

- 1c. He did not start with all the secrets of the universe but was gradually to gather knowledge and wisdom in the mastery

of all things. Science is therefore the Magna Charta and the men of science are carrying out the mandate of God.

2c. Plenishing the earth demands progressive subjection of the earth to feed the inhabitants.

6b. Man was placed in a location favorable to his continued existence and enjoyment. Gen. 2:8,9

7b. The Bible record seems to suggest that mans original environment

was not precarious to human life.

1c. All he needs to eat.

2c. Dominion over the animal world.

3c. No reign of tooth and claw

4c. Death for man is not natural.

5c. No such thing as accidents.

8b. Work was evidently a part of Gods original, plan for man, and the first assigned task was agriculture.

Gen. 2:5,15

9b. Mans food originally seems to have been all vegetable.

Gen. 1:29,30

Animals to eat herbs also.

Question:

- 1a. What was mans actual state in the beginning of his life on earth?
 - 1b. Ape-like savage creatures.
 - 2b. Very sum of perfection.
 - 3b. Truth-that man originally was endowed with a high degree of reflective and creative intelligence, but he was capable of further progress from the standpoint of experience.
 - 1c. First he understands, Uses, and invents languages and symbols
 - Uses - Gen. 2:16
 - Invents - Gen. 2:20
 - Languages involves memory, symbols, concepts. Started out with simple vocabulary. Adam had capacity to speak but not the experience. Adam had intuitive knowledge. Adams knowledge wasn't obscured by sin. He could look at the facts and draw a correct conclusion.
 - 2c. He uses tools. 2:15 No animal uses tools.
 - 3c. Man was able to foresee consequences and take them into account before he experiences. Gen. 2:17
 - 4c. Man is able to see connections between ideas and reason out conclusions. Gen. 2:23-24
 - 5c. Man has an aesthetic sense-
Gen. 2:9
 - This puts the Bible on the side of Plato.
 - 1d. Quality inheres in the object.
 - 2d. It inheres in the customs.
 - 3d. It inheres in the mind.
 - 4d. The truth: the object possesses the quality and the mind possesses the capacity to receive and final pleasure in beauty.
 - 6c. Man is regarded as wholly separate from the animal world.
Gen. 2:20 R.V. footnote
 - 10b. Possibility for further development.
 - 1c. A child is perfect in capacity but not in experience. Just so it was with Adam.
 - 2c. The Genesis record reveals the most simple kind of life.

There was just one prohibition. The technocrats say that we produce more than we can consume but haven't yet learned how to distribute. That is so, but had not sin come we should long, ago have reached the present stage of production, and at the same time be able to distribute.

4A. Gods Purpose in Man. Isa. 43:7

1b. He was made to manifest Gods glory.

1c. God needed a community of persons to complete Himself.
But He is complete in Himself as He is a triune God.

2b. Man was made to manifest Gods glory

Gods glory is the manifestation of what he truly is.

1c. Man was created that he might manifest his grace to man.

Eph. 2:7

2c. Man was created that he might show forth the excellence of God in human life. 1 Pet. 2:9

5A. Mans Original Moral Nature.

Introduction:

1. Man was created on the fence; that is , with no positive inclination morally in either direction.

But the colored man was more right when he said:

(a) It is every man's business to be somewhere.

(b) Some of you are where you ought not to be.

(c) Get where you ought to be as soon as possible.

2. There are two things to be remembered.

a. You must not put man so high that he can't make progress.

b. You ought not to put him so low that he can't fall.

1b. Man was created with a moral nature that was positively good.

1c. Image and likeness. Gen. 1:26-27; Eph. 4:24

2c. Very good Gen. 1:31

3c. Upright Eccl.7:29

4c. Treats man as responsible to God. Gen.2:17

2b. What was the precise nature of man's original goodness of character?

1c. The word "character" may be used in two different senses.

- 1d. It may describe an inherent tendency to do right.
- 2d. It may be used to describe a tendency to do right which is the result of experience; that is, right choices in the presence of moral tests.

6A. The moral testing of man.

- 1b. It is consisted in two things.
 - 1c. A positive command not to eat of a certain tree. Gen. 2:17
 - 2c. Exposure to temptation thru the serpent. Gen. 3:1
- 2b. What was the tree of knowledge?
 - 1c. Some scoff at the idea of getting knowledge thru the eating of the fruit. The Bible doesn't teach this either.
 - 2c. Some say that the tree was wholly symbolic, thus spiritual.
 - 3c. McClain's view:
 - 1d. The context demands a literal tree.
 - 2d. Verses 16 and 17 do not suggest that there was anything magical about it.
 - 3d. The Bible does not say that the fruit of this tree would open their eyes. Gen. 3:6; 2:17
 - 4d. It was the act of disobedience that gave knowledge.
 - 5d. It was an ordinary tree which God used as a symbol of moral testing. Like communion and baptism.
- 3b. Did not man have any knowledge of good and evil prior to the eating?
 - 1c. He did have knowledge but it was theoretical, or knowledge by description.
 - 2c. But He didn't have what we call experimental knowledge.
 - 1d. There is an intellectual experimental knowledge.
 - 2d. There is also an experimental knowledge of "good and evil" which consists in doing one or the other from free choice and entering into the experience opposite without doing the opposite.
- 4b. Could man have gotten this experimental knowledge without doing the evil in eating of the tree?
 - 1c. Adam could have seen the bad by experiencing the good.
 - 2c. Moral experience may be attained by doing the good.

3c. Man got his knowledge of good and evil by the wrong method.

5b. What was God's purpose in testing man?

1c. He was tested that thru moral experience so he might have an

opportunity to develop a holy character.

2c. This is still Gods way of developing Christian character.

James 1:12

Heb. 12:11

1 Pet. 1:6-7

7A. The temptation of man.

1b. The tempter was Satan in the guise of a serpent. Gen. 3:1

1c. How do we know?

1d. The narrative does not say so.

2d. Scripture does not indicate.

3d. By implication we draw this conclusion.

Rev. 12:9 "that old serpent"

2c. Was the incident in the garden ridiculous?

1d. The naive innocence of the woman is here demonstrated since she is not afraid of the talking serpent. The fact is she have never been startled before. It is a perfectly simple psychological explanation.

2b. The method of the tempter.

1c. He throws out a subtle doubt as to Gods goodness.

Insinuation

worse than outright declaration.

Satan, Who after being called to apologize for calling a man a liar, still maintained that the man was guilty of a terminological inaccuracy.

2c. He boldly denies the word of God.

3c. He attributes evil motives to God.

4c. He promises that personal benefit will come as a result of disobedience. Within these words arise two fundamentally false doctrines upon which all false religions are based:
(1). Ye shall not surely die.

(2). Ye shall be gods.

3b. Three avenues of temptation.

1c. Physical

2c. Esthetic

3c. Intellectual

Appetites are all right, but it is the wrong use of God-given appetites that results in sin.

These three appetites take in the threefold earthly aspect of man, but the spiritual has been overlooked. Sin came in the taking of the wrong way to satisfy these appetites to be sure, but there is more involved. They also forgot the spiritual relationship to God.

The religions of the earth endeavor to satisfy these three appetites, but if forgetting takes place, it is the spiritual side that is neglected. Christianity exalts the spiritual and holy above all else. Among the three appetites to be satisfied, the intellectual must have been paramount, since they had plenty

to eat and plenty of good things to look at, only the intellect demanded satisfaction.

8A. The fall of man.

Gen. 2:16-17;3:1-6

1b. Two possible courses of action were open to man.

1c. Yield to God the right to determine what was good or evil for man.

2c. Claim the right to himself to determine the good and evil.

2b. It consisted in two things.

1c. An inward act of the will in deciding by himself what was good and evil for him.

2c. An outward act of disobedience in carrying out this decision he had made.

Questions:

1. How did man by his fall become like God? Gen. 3:22

In that he entered the realm of moral experience, but by the wrong door. He experienced the free choice which is the essence

or moral experience. He became like God in that he exercised the right which belonged to God to determine what was good and evil for him.

3b. The woman was deceived and led in the transgression but the man was not deceived but followed in the transgression.

1 Tim. 2:14

2 Cor. 11:3

Gen. 3:6

Rom. 5:12

1c. Man is held responsible for the sin.

2c. Woman is the more susceptible to deception.

3c. Woman hadn't had experience in the animal world.

4c. Be careful about making Adam a hero here.

Questions:

1. How could a holy being fall?

There is no complete explanation. It is an insoluble mystery wrapped

up in the freedom of the will. James 1:13-17 comes the nearest to solving this situation.

Erroneous theories:

1A. The fall was man's awakening to self-consciousness and moral distinctions. Thus he fell up.

1b. But man knew what was good and evil before he sinned, for God

had told him.

2A. The fall was the sexual act.

1b. God commanded them to multiply

2b. Eve partook of the fruit while Adam was absent.

9A. The immediate consequences of the fall.

1b. Man condemned by his own conscience; guilt and shame caused

them to hide.

2b. A divine penalty is imposed upon each one involved in man's sin.

1c. Upon the serpent:

1d. Degraded below the level of all other forms.

2d. A change of form probably took place.

2c. Upon Satan:

1d. He put enmity between him and the seed of the woman.

2d. The ultimate defeat of Satan by the seed of the woman whom he had deceived.

3c. Upon the woman:

1d. A multiplied conception, and pain in motherhood.

2d. Subjection to man suggests equality to man originally.

4c. Upon the man:

1d. The material environment made unfavorable. "For thy sake"

2d. Subjected to laborious toll.

5c. Penalty to both man and woman.

1d. Exclusion from Eden and the tree of life.

2d. Death: both spiritual (2:17) which was immediate, and physical (3:19) which was eventual.

The tree of life may have been literal with a sacramental value, such as the bread and the wine of communion. There might have been some mysterious factor inherent in the tree since physical life was involved.

10A. The effects of Adams fall upon the human race.

1b. Adams fall brought sin upon all men(i.e., inborn sin) inheritance

1c. Rom. 5:12, 19

2c. Gen. 5:3; 6:5,11,12

3c. Gen. 8:21

4c. Psa. 51:5 not in the act of procreation-but

2b. Brought condemnation upon all men-imputation. Men object to the

manner in which this condemnation was passed down. Rom. 5:16-18

3b. Adams sin brought death on all men, thru both inheritance and imputation.

1c. Rom. 5:12,15,17

2c. Gen. 5:5,8,11

3c. 1 Cor. 15:21-22

Problems:

1A. Does God really hold us responsible for Adams sin?

1b. We are responsible for what we do. From this arises the question: Why is it that every man sins? Because we have sinful natures from Adam. Since we are responsible for sins, We must be responsible for the nature which produces the sins, which ultimately must be worse than what it produces.

2A. How can God justly hold men responsible for Adams sin?

1b. There is such a thing as race. We were literally in Adam when he sinned and thus we suffer the penalty with him.

2b. The doctrine of sin and responsibility is supported by the actual facts of human life.

3b. The race sin and responsibility has an exact parallel in justification.

4b. The doctrine is supported by the biological facts of heredity.

5b. This doctrine is supported by the fact that infants die.

6b. Remember that no soul will ever be lost on ground of Adamic sin alone, but personal sin also.

7b. The Bible starts with personal sin and brings in Adamic sin to account for the universality of personal sin.

11A. The beginning of civilization in a fallen race. Gen. 4:1-26

Note: Civilization: Technical sense, arts, sciences, vices, etc.

1b. First false religion. 3-5

2b. First murder 8

3b. First city 17

4b. First polygamy 19

5b. First pastoral pursuits 20

6b. First arts (music) 21

7b. Poetry 23-24

8b. Poetry of crafts 22

Vices grew right up with the benefits of civilization. Why was it the bad line that started these things? Man was without God, trying to take an unfavorable environment and make it into a comfortable place in which to live. The good line was satisfied with their communion with God.

12A. The difference between man and animal

- 1b. Man has self-consciousness (conscious)
- 2b. Ability to form concepts (percepts)
- 3b. Languages (animals have none)
- 4b. Forms judgments, notes similarities (animals associates things which appear in their experience)
- 5b. Man creates new ideas (animals cannot create new ideas)
- 6b. Man has intuitive ideas: Space, time, causality, unity (Kant) (animals have no such faculty)
- 7b. Man has self-determination (determination)
- 8b. Man has a moral sense, a sense of righteousness (no dog ever returned the bone he had stolen)
- 9b. Religious ideas and feelings (animals have none)

DOCTRINE OF SIN

McClain 1939

1A. Nature of sin

1b. The Bible describes sin as manifesting itself in three general forms.

1c. Sin as an act.

2c. Sin as thought, intent or impulse.

Matt. 5:27-28

Ex. 20:17

Lev. 19:18,17

3c. Sin as a state or disposition or nature.

1d. Jer. 17:9 desperately, incurably

2d. John 1:29

3d. Jas. 4:17

4d. Rom. 5:21

5d. Rom. 7:9

6d. Rom. 7:14

7d. Rom. 8:7

8d. Matt. 15:19 All three - Mk. 7:21-23

2b. The Bible regards sin as an offence committed against three parties. Prov. 6:32

1c. Against the sinner. Prov 8:36 Individual

2c. Against society Social- Rom. 5:12; I Cor. 15:33

3c. Against God Religious

Lk. 15:18; 36:9

I Sam. 12:23

Psa. 51:4 of

Gen. 20:6

II Sam 12:13

All human views of sin are partial

3b. The nature of sin in its manifestation is indicated by various Hebrews and Greek terms used to describe it.

Bancroft 145-149

- 1c. A missing of a mark
 - Greek Rom. 3:23
 - Chata.. Hebrew Psa. 51.4
 - Illustration: Judges 20:16
- 2c. Passing over a prescribed line
 - abbar. Dan.9:11
 - Matt. 15:3
- 3c. A perversion of that which is right.
 - I John 5:17
- 4c. Disobedience to a voice
 - Rom. 5:19
- 5c. As a rebellion.
 - Pasha. Isa. 1:2
- 6c. As a fall when one should have stood upright.
 - Eph. 2:5
- 7c. As a debt to divine justice.
 - Matt. 6:12
- 8c. As an ignorance of what one should have known.
 - Heb. 9:7 RV marg.
- 9c. As lawlessness
 - I John 3:4 RV
- 10c. As diminishing of that which should have been rendered in full.
 - Isa. 31:8
 - I Cor. 6:7
 - II Cor. 12:13
 - Rom. 9:12
- 4b . What is the basic and essential nature of all sin? What is at bottom of all sin.
 - 1c. Selfishness is the choice of self as the highest good and the supreme end in life.
 - 2c. Biblical proof:
 - 1d. Isa. 14:12-14 of Phil. 2:5-8
 - 2d. II These. 2:3-4

3d. Matt. 22:36-37 cf II Tim. 3:2

Illus. Gen.3:1-6

4d. Lk. 12:13-21

5d. John 7:18

6d. II Cor. 5:15

3c. After all sin is a mystery - sin is lawlessness.

II These. 2:7 Mystery of lawlessness.

5b. Wrong theories as to nature of sin.

1c. Delusion theory - Christian Science.

2c. Negation theory - the absence of good Concomitants

3c. The development theory - sin is a stage.

That is, as man grows toward perfection, sin decreases.

4c. Physically theory - sin is a sensual matter due to brute inheritance - sin attached to body.

Plato - Spiritualism.

5c. Action theory - all sin consists in sinning

2A. The beginning of sin.

1b. Its beginning in the universe.

Isa. 14:12-14

I John 3:8

Ezek. 28:11-19

2b. Beginning in the human race - Adam.

Rom. 5:12 - Gen. 3:1-6

3b. Beginning in individual person.

Mk. 7:21-22

3A. The extent of sin.

1. God cannot sin.

2. Some angels have not sinned.

3. All men have sinned

1b. O.T. writers speak of sin as a universal experience among men.

I Kings 8:46

Prov. 20:9

Isa. 53:6

2b. The teaching of our Lord constantly assumes the sinfulness of all men.

John 3:16

John 3:36

John 16:8

Lk. 11:13

- 3b. The N.T. writers teach plainly that the whole world is in sin.

I John 1:8,10

Rom. 1:8-3:20

- 4b. Bible teaches that the best and holiest of men sin.

Job 42:6

Dan. 9:4-5

I Tim. 1:15

- 5b. The Bible teaches that sin can be present in the heart and in action even when men are wholly unaware that it is present.

Psa. 19:12; 90:8 Micah 6:6

Lev. 5:17-19

1c. Lord Nelson - 577,651 Strong

2c. Edwin Forest

3c. Rosseau

4c. Kaiser. April 1932. I have nothing of which to repent.

If I had my life to live over, I would do just as I have done.

4A. The Consequences of sin.

1. Defilement

2. Disorder

3. Paralysis Natural

4. Bondage

5. Misery

6. Guilt Legal

7. Death

Loss of: Holiness, normality, power, freedom, happiness, life, righteousness.

Condition: Unclean, abnormal, weak, slave, dead, unhappy, guilty

1b. Defilement

1c. Body - Psa. 38:3-5

- 2c. Speech Psa. 58:3
- 3c. Corruption of whole nature -Matt. 7:17-18
- 4c. flesh and spirit II Cor. 7:1
- 5c. Mind and conscience Tit. 1:15
- 2b. Disorder
 - 1c. Under a lower principle Rom. 8:7
 - 2c. controlled by soul, not Spirit.
I Cor. 2:14
 - 3c. Against nature. Rom. 1:26-27
 - 4c. Without natural affections II Tim. 5:5
 - 5c. Jude 10
 - 6c. Isa. 5:20
- 3b. Paralysis
 - 1c. Eph. 4:18-19 “past feeling”
 - 2c. I Tim. 4:2 “Conscience seared with a hot iron”
 - 3c. Rev. 3:17 “blind and naked” Heb. 3:13
- 4b. Bondage
 - 1c. Prov. 5:22 “holden with the cords of his sins”
 - 2c. John 8:31-36 “the bond-servant of sin”
 - 3c. Rom. 6:6
 - 4c. Rom. 7:22-24
- 5b. Misery
 - 1c. Gen. 3:16-18
 - 2c. Jer. 5:25- with holden good things from you.
 - 3c. Isa. 57:20-21
 - 4c. Prov. 14:12-13
- 6b. Guilt
 - 1c. Eph. 2:3 by nature “children of wrath”
 - 2c. Rom. 3:19 guilty before God.
- 7b. Death - Rom. 6:25
 - 1c. Spiritual
 - 1d. John 5:24-25
 - 2d. John 6:53
 - 3d. Eph. 2:1
 - 4d. Isa. 59:2 separation from God.

5d. Eph. 4:16 alienated from God.

2c. Physical death

Id. Rom. 5:12

3c. Everlasting

1d. Rev. 21:8

2d. Rev. 20:14

Question:

1A. Is man wholly and totally depraved?

This phrase has been misunderstood and twisted until its value is doubtful.

1b. The Bible does not teach.

1c. That the unsaved have no disposition to do right.

2c. It doesn't mean that the unsaved never do anything good.

Rom. 2:14

Matt. 23:23

3c. It doesn't mean that man commits every kind of sin. Some sins exclude others.

4c. It doesn't mean that they are as bad as they can become.

II Tim.3:13

5c. It doesn't mean that all have made the same progress in sin.

2b. The Bible does teach:

1c. That all have sinned and have a sinful nature which, under favorable conditions, is capable of the worst sins.

2c. Sin has affected the whole being of man.

3c. Even when the unsaved does right it is quite often for selfish motives, and never for the glory of God. Matt. 6:5

4c. That the unsaved is wholly without that love of God which is the supreme and all inclusive demand of the law.

I John 7:10

5c. The sinner is always becoming worse. Men improve in outward appearance but grow worse within.

6c. There is no capacity for recovery Rom. 7:18

2A. Why did a Holy God permit sin?

1b. Best discussion in A.A Hodge p319 "Outlines"

God could not prevent sin.

1c. In any kind of a World.

2c. In a world of men with free agency.

2b. God did not choose to prevent sin.

1c. Because sin is good in itself.

2c. It is a necessary way to the greatest good.

3c. It can be overruled for good.

4c. To permit sin would bring less sin than to prevent it.

3A. The Unpardonable sin.

Matt. 12:30 12:31-32

John 17:12

Mk. 3:29

Rom. 1:24, 26, 28

Heb. 6:4-8, 10:26-29

Eph. 4:17-19

1b. There is but one sphere where God can justly forgive sinners that is in Christ, whose death satisfies all the claims of broken law for those who take refuge in Him.

2b. It is the peculiar work of the H.S. to bear witness to Christ as savior and lead men unto Christ.

3b. To resist the H.S. is therefore to refuse to be led into the one place where divine forgiveness is morally possible.

4b. Hence sin against the H.S. is by the very nature of the case, the unpardonable sin. It is not as some have supposed that the person of the Spirit is more sacred than that of the son, but rather that the peculiar work of the H.S. is of supreme importance in the work of salvation.

5b. The unpardonable sin may begin as a single act of resistance to the Spirit in reflecting Christ, and by constant repetition may become a settled state of hostility and indifference to Christ

6b. Even the single act of rejecting Christ holds men in a sphere where forgiveness is morally impossible, but such a man may yet be reached by the voice and influence of the Spirit.

7b. When, however, by repeated acts of resistance and rejection,

the man hardens his attitude into a fixed state, his condition may become utterly hopeless. The voice of the Spirit is no testimony for the work of the devil. The Spirit may abandon him. Such a man, like Judas, has perished.

8b. We should remember that the sin is not unpardonable because It is against some arbitrary decree of God. It is simply an immoral possibility for God to pardon men outside of Christ, and resistance to the Spirit keeps men out of Christ.

9b. We should remember that only God can know when any soul has

reached that condition when it cannot be reached by the Spirit.

10b. It is our duty to warn men of the awful possibility, and to strive without ceasing to win them to Christ.

THE DOCTRINE OF GRACE

McClain 1939

1A. Meaning usage of the Greek word.

Sounds like our English word “caress.” God’s grace is the caress of God.

1b. Translated - 129 - Grace

Favor, liberality, thanks, pleasure.

2b. The general meaning - favor or graciousness, without regard to merit or unmerit.

Merited - LK, 2:40

3b. With specific reference to salvation, it has the technical meaning “unmerited favor of God” - i.e. used with reference to sinners.

Eph. 2:8, 9

Rom. 4:4, 5

Rom. 11:5, 6

4b. In this special sense of “unmerited favor” the word grace is used in the N.T. to include practically every aspect and every blessing of salvation.

1c. To describe an attitude of God toward man.

Eph. 2:7

2c. A work of God in behalf of men.

Tit. 2:11

3c. A gift of God bestowed upon man.

Eph. 4:7

4c. A power of God working within man

I Cor. 15:10

5c. A method of God is saving men

Rom. 3:24

6c. A realm of God into which man may enter by faith, abide and experience all the blessings of salvation.

Rom. 5:2

Acts 13:43

Grace actually almost becomes a synonym of Christianity.

2A. The nature of grace

- 1b. Strictly speaking grace is not one of the attributes of God. The grace of God has no meaning apart from the world of sinners.
- 2b. Grace is really the manifested glory of God.
John 1:14 - Grace is the attribute of love going forth in action.
- 3b. Grace is the actual going forth of divine love to sinners, who deserve nothing, in the form of benefits. Grace flows only in one direction - that is, down.
Kelly-“Grace is the manifestation of God’s love in the midst of evil, rising above it, going down under it, overcoming it with good.”

3A. The source and mediator of grace.

- 1b. Grace is said to be “of God” and is attributed to each person of the Godhead.
 - 1c. Father
I Pet. 5:10
 - 2c. Son
II Cor. 8:9
 - 3c. Spirit
Heb. 10:29
- 2b. Grace is mediated to the world thru Christ. “thru Him”, “in Him”, from Him”.
John 1:14, 16, 17

4A. Grace and Law

- 1b. As a method of saving sinners grace is absolutely opposed to the method of law and works.
Rom. 4:4, 5; 11:5, 6
- 2b. But grace does not operate at the expense of law in saving sinners. It doesn’t violate law.
Rom. 5:21

Grace gave Christ to open the way and then thru the Way, grace enters upon its work.

5A. The work of grace.

- 1b. Grace recovers for men all that he lost through sin and much more besides.

Rom. 5:15, 20, 21

- 2b. Grace brings every blessing of salvation.

1c. Election Rom. 11:5

2c. Calling Gal 1:15

3c. Gospel Acts 20:24

4c. Faith Acts 18:27

5c. Salvation Eph. 2:8

6c. Justification Tit. 3:7

7c. Standing Rom. 5:21

8c. Eternal life Rom. 5:21

9c. Forgiveness Eph. 1:7

10c. Comfort and hope II Thess. 2:16

11c. Spiritual strength II Tim. 2:1

12c. Christian triumph II Cor. 12:9

13c. Christian ministry Eph. 3:8

14c. Acceptable service Heb. 12:28

15c. The sphere of spiritual growth II Pet. 3:18

16c. All that we are and do in Christ I Cor. 15:10

6A. The dispensational aspects of grace

- 1b. As to the past, grace has never been wholly absent from God's dealings with sinners

Ex. 20:17

- 2b. As to the future: - it will never be absent from God's dealing with men.

I Pet. 1:13

Eph. 2:7

Rev. 4:3

Rom. 3:20

- 3b. But in a special sense grace belongs to the present age

ushered in through our Lord.

John 1:17

Rom. 5:20, 21

The silence of God is explained by the fact that this is the age of Grace. When God speaks again, it must be in judgment. The only being that has the right to judge is now seated on a throne of Grace. I Cor. 15:19

The man who pulled out his watch and gave God five minutes to strike him dead. A woman fainted. A Scotch preacher said he knew nothing would happen. Do you think God's patience can be exhausted in five minutes? Heb. 4:16

7A. Wrong attitudes toward Grace

1b. Heb. 10:29 Done despite to the Spirit of Grace

1c. They resisted Grace and also treated it with contempt, and by its very nature it is unpardonable.
Grace is the way God can save sinners.

2b. Gal. 5:2-4 Fall away from Grace

"Ye who would be justified" R.V.

Ye are fallen- i.e. ye are out, off or fallen away

3b. Gal. 2:21 I do not make void or frustrate.

4b. Jude 4 Turning the Grace of God into lasciviousness; i.e. - unrestrained excess. "Surely we believe in grace and therefore we can live as we please."

These men were right in refusing law as a master and accepting grace. But under grace Christ is Master, who men deny when they lapse into unrestrained excess. Thus they have no master, which is a terrible state.

8A. Will not the doctrine of Grace encourage men to sin?

Rom. 6:14

I Cor. 15:56

Tit. 2:11, 12

1b. Sin has no dominion under grace but under law.

2b. The strength of sin is the law.

3b. Grace teaches men to deny ungodliness.

McClain's 1939 Grace Seminary Theology Outlines

REGENERATION

McClain 1939

God chooses

It is not only an essential doctrine, but an essential experience.

Christ did not say to Nicodemus, “believe in the doctrine of regeneration”

but, “Ye must be born again.” Kaiser - the school boy - Uncle Sam - the teacher. Pointing to the three R’s, Restitution, Reformation - but the teacher left out the most important of all “Regeneration”.

This from a cartoon during the World War.

1A. Meaning and usage of the term “Regeneration”

1b. Used only twice.

Matt. 19:28

Tit. 3:5

2b. Used in two different senses.

1c. Used in regeneration of individual soul. Tit. 3:5

2c. The regeneration of the world - a new order of things will be ushered in. Matt. 19:28

The foundation of the new order must be found in the company

of those who themselves are regenerated.

2A. The unfolding of the doctrine of regeneration in the Scriptures.

1b. It was anticipated in David’s penitential prayer. Ps. 51:10

2b. It was predicted as a future experience of the nation of Israel.

Ezek. 11:19-20, 36:24-30, 36: 25-27

John 3:3-5 of Jer. 32:38-40

3b. Regeneration holds a prominent place in the teachings of Christ Himself.

John 3:1-12 all passages having to do with the giving of life.

4b. The doctrine is most fully developed in the Gospel of John and the

first Epistle of John. God does not ignore the character,

disposition, and training of men to reveal his various aspects of truth. John deals with experimental truth.

3A. The Biblical (theological) background of the doctrine.

1b. Four assumptions

1c. Man is dead spiritually.

2c. Not a child of God.

3c. Man of himself is totally unable to change his spiritual condition.

4c. Man is blind to spiritual condition.

2b. "Ye must be born again.

4A. The nature of regeneration as taught in the Bible.

1b. It is described as a new birth.

John 3:3 born anew; born-from above. Nicodemus seems to understand the idea as born anew.

2b. This new birth is a work of God thru which the believer is ushered into a new life, (becomes a partaker of a new life) with new relationships, new tendencies, new desires, new adjustments, and a new character.

1c. II Cor. 5:17 RV

a new creation

2c. John 3:6-7

a new life

3c. John 1:12

a new relationship

4c. II Pet. 1:4

a new nature

5c. Ezek. 36:26

a new heart.

6c. Eph. 4:23-24

a new moral nature.

7c. John 3:3

a spiritual insight.

3b. The new birth is not a process but an instantaneous event.

Lk. 23:39-43

John 5:24 "hath" "is passed"

There is no such thing as a spark - a good spark in a man which can

be developed and educated into a perfect man in Christ.

Two goals for teaching in real Christian Education.

1. Bringing a man to a definite acceptance of Christ.
2. The growth and development of the new life which was received thru
the new birth.

5A. The new birth is a supernatural work wrought beyond the range of human cognition. That is, it is below the realm of consciousness. The most we can do is stand on the bare Word of God.

John 3:8 The wind bloweth where it listeth.

I John 5:1 Whosoever believeth that Jesus is the Christ is born of of God. We must stand upon the Word of God until the effects of the new birth begin to appear.

Psychologists endeavor to explain the effects by means of the establishing new connections in the cortex.

9,000,000,000 brain cells

smell whiskey-brain says "drink"

meet obstacle-brain says "swear"

sees book-brain says "book"

There must be physical change in new birth.

6A. Now birth is a work which is always wrought in union with Christ, and is inseparable from Him II Cor. 5:17 "In Christ...a new creation"

Eph. 2:10 "created in Christ Jesus"

7A. Work of regeneration.

1b. Men are said to be born of God, i.e., God is the author

John 1:12-13 I Cor. 3:6-7

2b. Born of the spirit-the spirit is the agent-the causative agent thru whom new birth is accomplished.

3b. Born of the Word-instrument.

I Pet. 1:23-25

II Pet. 1:4

Jas. 1:18, 21 marg RV "implanted" marg "inborn"

Ezek. 37:-we prophecy to dead men and they become alive
thru the

Word.

8A. Evidences of regeneration.

1b. How can I know? Internal evidences.

1c. Faith in Christ. I John 5:1

2c. Love for Jesus Christ John 8:42

3c. Witness of the Spirit Rom. 8:16

2b. How can other men know? External evidences.

1c. Practice righteousness. I John 2:29

2c. Love for one another, I John 4:7

3c. Victory over world. I John 5:4

4c. Non-continuance of sin. I John 5:18

5c. The external evidence is not always recognized by the
world.

I John 3:1

9A. The great purpose of regeneration.

1b. We should be a kind of first-fruits of His creatures.

Jas. 1:18

Matt. 19:28

To demonstrate now what God intends to do some day; the
church

will be the nucleus of the Kingdom of God, that is, his new
humanity.

2b. To bring us into an inheritance.

I Pet. 1:3-4 of

Rom. 8:17

We are born into Gods family thru regeneration and thus this is
the natural way and a life proposition.

3b. Unto good work - Eph. 2:10

4b. As the pledge and earnest of all that we shall be. I John 3:2
The century plant-an illustration.

REPENTANCE

McClain 1939

1A. N T words and their usage.

1b. There are two Greek words, both translated “repent”, in the AV

1c. “metamellomai” -a feeling of concern or regret-six times translated “repentance”

2c. “metanoeō” - change the mind-sixty times as a verb

and a noun.

2b. The first word describes an element always present in true repentance, but which may exist without true repentance.

1c. It does lead to true repentance in Matt. 21:29

2c. It merely leads to remorse in Matt. 27:3

3b. The second word describes the true Biblical repentance and is used of two experiences.

1c. It is used of that repentance in which the lost sinner turns for Christ for salvation. Acts 3:19

2c. It is used of that repentance in which the wandering child of God turns back to His Father. Rev. 3:19

2A. The nature of true repentance.

1b. The essence of repentance is in the meaning of the word, that is, “change your mind”. It not merely a change of opinions, but a change of the mind itself.

1c. Negative-repentance away from sin.

Rev. 9:21 in the Greek - “*metanoéō*”-out from interior.

Heb. 6:1 ” *metánoia* “-away from exterior.

2c. Positive-repentance toward God.

Acts 20:21 ” *metánoia* “-toward

2b. This change of mind is preceded by a intellectual knowledge which

is convincing.

Matt. 11:21

Psa. 51:3-4

Job 42:5-6

Lk. 16:30-31 knowledge does not always produce repentance but it must always precede.

- 3b. It is accompanied by a Godly sorrow for sin.

(Prayer of little girl: "Make me good, not too good, but good enough not to be whipped")

Matt. 11:21

II Cor. 7:9-10

- 4b. This change of mind produces a genuine change of life in the abandonment of sin and doing right.

Matt. 3:8

Acts 26:20

II Cor. 7:8-11

- 5b. Repentance is spoken of as the act of man but also as the gift and work of God.

Acts 5:31 To give repentance.

Acts 11:18 Granted repentance.

II Tim. 2:25 Give them repentance.

Heb. 6:6 God does the renewing.

It is a real act on the part of man but performed under the influence and power of God.

- 3A. The relation of repentance to faith and conversion.

- 1b. Repentance is associated with both.

1c. With faith Acts 20:21

2c. With conversion Acts 3:9 AV

- 2b. When mentioned together repentance seems always to be put first.

Matt. 21:32 ARV

Mk. 1:15

Heb. 6:1

Jonah 3:5

Matt. 12:41

There is one act of the soul in turning to God of which there are three aspects, not in any sense to be confused as steps in salvation. These three aspects are faith, repentance, conversion.

4A. The dispensational aspects of repentance.

1b. Repentance is most prominent in O T and synoptic Gospels, and in

early Acts. God in these three places is dealing mainly with Israel, who had a relationship with God. In John's Gospel and the Epistles, faith is emphasized rather than repentance because they deal more with the universal offer of salvation.

2b. How to prove that it should be taught.

Acts 17:30

5A. The preaching of repentance

1b. Lk. 24:47

Rom. 2:4

II Pet. 3:9

Acts 26:20, 17-30, 11:18, 20:21

2b. The motives to use in preaching repentance.

Lk. 3:3

Acts 2:38

Rom. 2:4

Acts 17:20-31

Rev. 3:19

3b. The needs of the ones to whom we preach should guide us.

Faith

should be first, but where men are still clinging to their sins, repentance should be preached.

Problems:

1A. Does God ever reject a man who desires to repent?

Heb. 12:17

Read this passage in AV then in RV and the difficulty disappears.

2A. Wrong views.

1b. To associate repentance with sorrow.

- 2b. Catholic-contrition, confession, satisfaction. He confuses repentance with what it produces-these three things are products of repentance and not repentance.

THE DOCTRINE OF SALVATION

McClain 1939

Doctrine discussed as a whole.

1A. The Divine phases.

- 1b. Grace
- 2b. Election
- 3b. Calling

2A. The human phases

- 1b. Repentance
- 2b. Faith
- 3b. Conversion

3A. Received on dispensation of human obligations.

- 1b. The beginning
 - 1c. Union with Christ.
 - 2c. Justification
 - 3c. Regeneration
 - 4c. Adoption
 - 5c. Sanctification by the blood.
- 2b. The continuation
 - 1c. Sanctification by the Word.
 - 2c. Security.
- 3b. The completion.
 - 1c. Glorification

4A. Security

General Doctrine of Salvation

1A. Meaning of the word in the Bible.

- 1b. O.T. Hebrew terms.

y^ēshû'âh root meaning-wide and roomy

Came to mean prosperous and free.

Translated: serve, avenge, defend, deliver, help, preserve.

rescue, get the victory, be in health.

2b. N. T. terms.

sōtēria

To save, to rescue from danger. To keep safe

and sound.

3b. The usage of these terms in N.T.

1c. Salvation (Greek) to save from physical disease (Healing)

Lk. 18:42

2c. To save from temporal danger. Acts 27:20

3c. To save from sin (from its results)

Matt. 1:21 Rom. 5:9

2A. The nature of salvation

1b. Salvation is the exact antithesis of wrath and judgement.

John 3:17

I Thess. 5:9

2b. The deliverance of man from sin, all its evils and results.

Matt. 1:21

Rom. 5:9 ff

3b. Salvation includes “Every spiritual blessing in Christ” and
“All things that pertain unto life and godliness”

Eph. 1:3 RV

II Pet. 1:3

II Thess. 2:13-14

I Pet. 1:1-2

4b. Salvation in the Bible is described from three time aspects

1c. A past act - We have been saved

II Tim. 1:9

2c. A present process - We are being saved.

I Cor. 1:18 RV margin

3c. A future goal - We shall be saved.

Rom. 13:11

I Pet. 1:5

A threefold work of Christ is essential to the carrying out

of these three time aspects.

Eph. 5:25-27

Heb. 9:24, 26, 28

- 5b. In its effects, salvation reaches and includes the entire person of man: spirit, soul and body.

I Thess. 5:23

- 6b. Salvation in its fullest sense-past, present and future - is ideally regarded by God as completely finished and as a present possession of all those who believe in Christ.

Rom. 8:28-30

I Cor. 3:21-23; 1:2

- 7b. Salvation is regarded as certain and eternal in its final issue.

I Thess. 5:23 (24 emphasis)

I Pet. 1:5

Heb. 5:9

- 8b. Salvation is possessed and shared by all believers alike.

Jude 3

II Pet. 1:1

There may be progress in experience, but no progress in attainment of possession.

3A. The author of salvation (The work of the Godhead)

- 1b. The entire trinity is involved.

- 1c. From the Father (Source)

Jas. 1:17

I John 4:14

- 2c. Thru the Son (Execution)

Matt. 1:21

- 3c. By the Spirit (Application)

Reference for all

Tit. 3:2-6

- 2b. But salvation is always regarded as the peculiar work of our Lord Jesus Christ (Salvation is in Him)

- 3b. Apart from Him there can be no salvation

Acts 4:12

This same statement in Acts 4:12 is never asserted of the

Father or the H.S. This doesn't mean that their work can be ignored, but that their work is mediated in Christ.

4A. How is salvation brought to men?

1b. There are three opinions held

1c. The mystical - directly, thru the Spirit.

2c. Sacramental - thru the Sacraments.

3c. Ethical (Biblical) - thru the Word of God. The Word is the intelligible medium. The Bible teaches that salvation is brought to sinners thru the instrumentality of a message, either spoken or written, and this message in its ultimate source is a revelation from God concerning Christ recorded in

the Scriptures

I Cor. 1:21

Rom. 1:16

Acts 11:14

Jas. 1:21 RV marg

II Tim. 3:15

There is some element of truth in the first two theories.

The Spirit does bring salvation, but He does it thru the word. The sacraments are symbolical of the work of the Spirit thru the Word. God's method as the rule, is by the Spirit thru the Word, but it may be that the Spirit works immediately upon the soul, without the instrument of the Word.

5A. How is salvation received by man?

1b. Four opinions.

1c. Biological (Inheritance)

Refutation - John 3:5, 6

2c. Education (Environment)

Phil. 4:4-8

3c. Legalistic (By works)

Eph. 2:8-9

4c. By faith - ethical

2b. The Bible teaches that salvation is the gift of God, which the sinner receives by one single act of faith. (Faith is the hand of the heart). God says, "I give." The heart says, "I Take."

Rom. 1:16

Acts 16:31

6A. While salvation cannot be secured or merited by works, the Bible never separates it from its ethical results. "You don't get salvation by works, but when you get it, it works."

II Tim. 1:9

II Thess. 2:15

Eph. 2:8-10

O.T. saints received it as a promise. The blessing were future.

McClain's 1939 Grace Seminary Theology Outlines

SANCTIFICATION

McClain 1939

Many bitter and fruitless battles have been fought over this subject.
There is no creed which does justice to sanctification.

Views:

1. Catholic: Studiously vague, as put by the council of Trent. It is a process of improvement which enable God to justify the sinner.
2. Reformed: It is a process of improvement which is consummated at death.
3. Wesleyan: It is a process of improvement which is finished in most cases at death, but it may reach perfection in the present life thru the experience of “entire sanctification”

General Introduction:

1A. Words employed.

1b. *qōdeś* allied forms.

1c. To set apart or separate.

2c. Sanctify and holy

Hallow, consecrate, dedicate, saint, sanctuary

2b. *hágios* meaning precisely the same as above-the

Septuagint

uses this word to translate.

2A. The usage of these words in the Bible.

1b. General use.

1c. O.T. to set apart for any special use.

Gen. 38:21-Harlot _one set aside

Hos. 4:14-Harlots

The harlot is a sanctified one, which proves that it had no ethical content whatsoever. The idea of burning out of sin is not original in the word.

2b. Its religious use, to set apart for Jehovah and His use.

1c. To things

Lev. 27:14-16

Lev. 8:10-11

Gen. 2:3

Matt. 23:17-19

2c. To persons

Ex. 13:2; 28:41: 19:14

What is holy or sanctified belongs to God already and that cannot be sanctified. Lev. 27:26

3b. The ethical use-to set apart from sin. Ezek. 37:23-28(23,24,28)

Since God is absolutely separate from sin Himself, the people who are set apart for God must be set apart from sin. The ethical use arises out of the religious use, Lev. 19:2

1 Pet. 1:16

4b. The Christian use-it unites both the religious and ethical uses.

1c. To set apart unto God-Ownership

2c. To set apart from evil-purity

3A. The fundamental idea is separation-it does not mean to make holy

in the sense of moral purity. The proof is that he sanctifies himself-Christ. "For their sakes I sanctify myself"- John 17:19

4A. Christian sanctification has three distinct aspects:

1b. Past sanctification accomplished

1c. Accomplished by blood.

2c. Result-separation from

2b. Present sanctification

1c. Accomplished by word

3b. Future sanctification

1c. Accomplished by the presence of Christ

Sanctification-Set apart unto God

Time	Means	Nature	Result
Our Attitude			

1 past Believe	By blood (Brazen altar)	Foundation	Separation from a sinful world
2 Present Obey	By word (Laver)	Process	From sinful walk
3 Future See	By pre- sence of Christ (Holy of Holies)	Completion	From a sinful nature

Discussion

1A. Sanctification by the blood of Christ.

1b. It is wrought by the blood of Christ-Heb. 13:12

2b. This sanctification by blood is a finished work, not a process.
Heb. 10:10

“Are sanctified”- AV

“Have been”-AV

3b. This sanctification is the present possession of all believers,
Acts 26:1B. By faith in me is the manner in which it is
obtained. Any man who has believed on Christ Jesus 1 Cor.1:2
1 Cor. 6:11

4b. This sanctification sets the believer apart forever as Gods own
possession. The meaning of the word signifies this. Heb. 10:14

5b. It confers upon believers a perfect holiness this. Heb. 10:14

This is not a personal or practical holiness, but of Jesus,
1 Cor. 1:30. In Christ Jesus He looks at us and sees us holy.

You can make no progress in this sanctification. It is not a
matter of degrees. You are either holy or unholy.

Saint-means sanctified one, or holy one-there can be no
advance. But it is not our holiness but His holiness.

- 6b. This sanctification is not dependent upon any perfection of our character or conduct. When you sin you cannot destroy sanctification (the condition of the Corinthian church)
- 7b. This sanctification is needed to give defiled saints an entrance into the holy place of forgiveness. When men sinned and needed help, they had to be sanctified by blood before they could rush into the presence of a Holy God. God is Holy and the only way we can come into His presence for forgiveness is by the blood of Jesus.
Heb. 10:19-20-“new”-“a freshly slain way” Men who is outside of Christ who enters into the holiness of God. If this were not the age of grace, I wonder if judgment would be executed. Read in Anderson on sanctification.
- 8b. Sanctification by blood issues in a life of obedience. 1 Pet. 1:12
Heb. 9:13-14
We are sanctified that we may obey

Remarks:

- 1. We can't wait for a practical holiness thru process. But right now we need a perfect holiness, just as we need a perfect righteousness, and both of these are applied in Christ.
- 2. Sanctification was very real to the O.T saints, It ought to be to the Christian.

2A. Sanctification in the present by the Word.

It is a present work of God whereby the believer is progressively set apart from sin and brought toward perfection.

1b. Its nature.

1c. Definition.

2c. The first by blood-sets us apart from the possession of God, while the second by the word makes us practically fit to be His possession.

3c. Illustration.

1d. Cut our rock from a great ledge.

1 John 5:19

2d. Being cut out then it is smoothed up.

2b. The methods-it is accomplished through the instrumentality of the

Word of God. John 17:17

How does the word serve as the instrument of sanctification?

1c. The word is used to reveal our sinful condition.

James 1:23-24

Heb. 4:12-13 The word probes and lays bare 1 John 1:8,10.

The truth and the Word is not in us.

2c. It is used to cleanse us from our sins.

Eph. 5:26

Washing-laver

With-

By-in

John 15:3

Question: What need is there for this cleansing-for we have been cleansed by blood?

Sin has two aspects, guilt and defilement. Blood cleanses from guilt, the word cleanses from defilement or habit of sin.

1 John 1:7:9

7-cleansed by blood from guilt

9-and by the Word – sin not

1 John 2:1-5

1. propitiation-by blood

2. cleansing from habit-by word.

Illustration- Lk . 22:60-62

Peter “remembered the word”

The power of the word can work only thru the mind.

3c. It is used to transform us into the images of Christ.

The first two points are negative. Vices must not only be purged , but virtues supplied.

2 Cor. 3:18 1. The vision of Christ in the word.

2. The condition that we must meet to take away
the veil.

3. The transformation which take place.

- (1) The psychologist and pencil
- (2) Great stone face
- (3) The child like mother
- (4) Changed boys, a picture of a ship at sea.
- (5) The dog with the bone-reflection in water
- (6) The mirror reflection of sunlight into a neighbors home. Her anger.

3b. The basis of this sanctification by the Word.

1c It is based up on sanctification by blood and is inseparable from it.

Eph. 5:25-26 He couldn't begin washing by word until
Sanctified by blood.

John 17:19 sanctify myself (set apart unto death that they
may be sanctified by the truth.

Ex. 30:18 position between altar and holy place.

Ex . 24:6-8 blood then book then blood and covenant united.

Num. 19:1-9 of

Heb. 9:13,19

Blood is burned-consumed by the fire of god's wrath.

The ashes of the blood is put into the water-thus blood must
be in the word before it will sanctify.

4b. The human responsibility in this sanctification.

2 Cor.7:1

1c. We must read the Word and hear it.

2c. We must obey the Word-submit to it.

1 Pet. 1:22

Like the little boy who likes to get into the bath-tub.

Like the absent minded professor sun -bathing .

Becoming a Christian has a purpose.

Peter-not having his feet washed.

30. We must find out Jesus Christ in the Word. John 5:89
what the scribes knew about the O. T. but they didn't find
Christ. Find Christ in every chapter in the Bible. This is
one of the awful dangers of a mutilated Bible. The Bible is
the only full sized picture of Christ. It is also the only
authorized picture.

Cracked mirror. Men are changed into what they read-thus
to mar

the Bible men mar Christian character.

Defacing the picture in the chapel-expulsion-but this is a
light man. Men who emasculate the Bible destroy the
possibility of the Christian character.

5b. Motives to this sanctification.

- 1c. Gods own holy nature.

1. Pet. 1:15-16

- 2c. Motive of grace of God

Acts 20:32

- 3c. The mercies of God.

Rom. 12:1

- 4c. The promises of God.

2 Cor. 7:1

2 Cor. 6:18

6b. The results of this sanctification.

- 1c. The control of fleshy appetites and lusts

1 Thess. 4:2-7

- 2c. Fitness for God's service.

2 Tim. 2:21

2 Tim. 3:16-17

John 17:17-18

- 3c. Fellowship with Christ.

John 14:23; 15:3-4a

3A. Sanctification by the presence of Christ.

- 1b. Nature-it is a work in which God will wholly finish the process
of sanctification. I Thess. 5:23a

2b. Time- it will be finished at the coming of Christ

1 Thess. 5:23a 1 Thess. 3:12-13 Phil.1:6

Negative aspect of sin finished at death. But in the positive aspect there will continue to be a filling out, and a growth in perfection to be finally consummated at the coming of Christ. Heb. 12:22-23

3b. The result-we shall be made like Christ 1 John 3:2

We will not be second Gods or second Christs

4b. The means- by the unhindered vision of Christ. 1 John 3:2b

Now we see through a glass darkly-i.e.. as in a mirror

1 Cor. 13:12 of 2 Cor.3:18

5b. The certainty effect of this hope-it makes us better right now.

1 John 3:3

Conclusion:

1A. The work of sanctification.

1b. Attributed to the Father-author initiates.

John 17:6,17,23 past-present-future.

2b. The Son-mediator-mediates.

Heb . 13:12-past

Eph. 5:25-26-Christ has the prominent place-present

1 John 3:2 future.

3b. The Holy spirit-agent-completes

1 Cor. 6:11

2. Pet. 1:2

Eph. 4:30

Rom. 8:2

1c. Holy-spirit-agency

1d. Rom. 8:2-past sanctification.

2d. 2 These.2:13 present sanctification.

Everything which Spirit does. He uses the word.

2 Cor. 3:18

John 16:12-13

Gal. 5:16,22, 23

24:6-11

McClain's 1939 Grace Seminary Theology Outlines

SECURITY

McClain 1939

Introduction

- 1A. Can a saved person ever be lost?
 - 1b. In the light of various doctrines.
 - 1c. He is elect.
 - 2c. United with Jesus.
 - 3c. Regenerated.
 - 4c. Justified.
 - 5c. Adopted.
 - 6c. Sanctified at least by blood.
 - 2b. People often talk of salvation as though it were a small thing.
 - 3b. Several answers given by various groups:
 - 1c. Roman Catholic: A saved person can be lost through mortal sin.
Venial sin will not blot out salvation. All mortal sins render men children of wrath and enemies of God.
(A A Hodge from Council of Trent)
 - 2c. Luthern and Arminian-A justified or regenerated person may be
lost, but not an elect person.
 - 3c. Other Protestants: A saved person can be lost: this rests upon two causes.
 - 1d. Any willful sin (Pentecostals)
 - 2d. Deliberate separation from Christ.
 - 4c. Reformed Churches: One who is truly saved cannot be lost.
Westminster Confession. They shall neither totally nor finally fall away.

Discussion:

Principle- Where any doctrine is clearly and simply in passages, the

doubtful passages must be interpreted according to these passages and are never to be used against.

1A. The definition of Security.

1b. Negative-the doctrine does not mean that a person will be saved

no matter what he does.

1c. To teach this would break down all morality.

2c. It would deny all that the Bible teaches on morality.

3c. It would empty salvation of all its meaning. Phil. 3:18

2b. Positive-the doctrine does mean that God does secure our final salvation: and by this very security, He keeps us from that practice of sin, or open apostasy which surely must lead to predication. It is not only a metaphysical future, He ordains the means as well as the end.

3b. There are two sides to the doctrine of security.

1c. God's side-He preserves us.

2c. Man's side-We persevere.

We persevere because it is God who preserves us. Phil.

2:12-13

I John 3:9

Jude 21 with 24

II Tim. 2:19

2A. The Scriptural basis of security.

1b. By direct statements of the Bible.

1c. Classic passage John 10:27-30

1d. Election-"My sheep"

2d. Efficacious calling-"Hear my voice"

3d. Gods foreknowledge-"I know them"

4d. Sanctification-"They follow me"

- 5d. Regeneration-"I give eternal life"
- 6d. Veracity of God-"God cannot lie" "They shall never perish"
- 7d. Power of God-In hand of both Christ and Father.
- 8d. Unity of Godhead-"I and the Father are one"
- 2b. Jude 1 Preserved in Jesus Christ AV
- 3b. John 6:39 "lost nothing" with John 17:2 "Ones Father has given to Christ"
- 4b. I Thess. 5:23-24 Prayer and pledge.
- 5b. II Thess. 3:3-4 "Lord is faithful-keep you from evil"
- 6b. Phil. 1:6 "Begun, will perform it until the day"
- 7b. Eph. 4:30 of 1:13 Sealed by H S
- 8b. Rom. 11:29 with I John 5:11 with II Tim 1:9
 - (1) "Gifts and calling of God are without repentance (change)"
 - (2) "God hath given us eternal life"
 - (3) "Called us....according to His own purpose and grace"
- 9b. Rom. 8:31-39 (In fact, the whole 8th chapter of Romans)
- 10b. I Cor. 1:8-9 "Blameless... God is faithful"
- 11b. I John 3:9

Supported and implied by the other doctrines of the Bible.

- 1c. The doctrine of God.
 - 1d. The faithfulness of God (Based on attribute of truth)
I Thess. 5:24
 - 2d. The love of God.
John 17:23
Rom. 8:39
 - 3d. The holiness of God
John 17:11 Name-Holy-Father.
 - 4d. The power of God.
I Pet. 1:5 "Kept by the power of God"
Matt. 19:26 "with God all things are possible"
 - 5d. The immutability of God.

Heb. 6:17-19

Anchor (sure and steadfast) break or drag.

Two immutable things:

(1) Promise

(2) Oath

6d. The Providence of God

Rom. 8:28 "All things work together"

2c. The doctrine of Christ.

1d. The Deity of Christ.

John 10:28-30

2d. The life (metaphysical) of Christ

I John 5:11-12

If life of Christ is in us, then we have eternal life.

3d. The power of Christ.

II Tim. 1:12 "That he is able to keep"

4d. Love of Christ

John 13:1 "Loved them unto the end"

5d. The death of Christ.

Rom. 8:34, 32

6d. The resurrection of Christ.

I Pet. 1:3

John 14:19 "Because I live, ye shall live.

Rom. 4:25 "raised for our justification"

7d. The ascension of Christ.

Eph. 1:19-20 with 2:6

(1) When He raised Him from the dead

(2) "Raised us up together"

8d. The intercession of Christ,

Heb. 7:25 "to the uttermost"

I John 2:1

John 17:24 with John 11:41-42

9d. The second coming.

Col. 3:3-4

3c. The doctrine of the H S

1d. Eph. 4:30

4c. The doctrine of salvation.

1d. The general doctrine.

Heb. 5:11 (9) "Eternal salvation"

2d. Doctrine of grace

Eph. 2:8-9

How can failure on man's part annul it?

3d. Election

John 6:37 cf 39

4d. Calling

Rom. 8:28

5d. Union with Christ

I Cor. 6:17

6d. Justification

Rom. 8:33

7d. Regeneration

I John 3:9

1e. Whosoever-not whatsoever.

2e. Cannot go on practicing sin.

3e. Seed remains in him.

4e. That seed will not let men go on practicing sin

8d. Adoption

Heb. 12:5-7 with I Cor. 11:31-32

"When we are judged we are chastened...that we might not be condemned in world"

9d. Sanctification

Heb. 10:10, 14

10d. Glorification

Rom. 8:29-30

5c. Doctrine of sacraments

1d. Baptism

John 13:10

No provision in the Bible for re-baptism.

6c. Doctrines of Eschatology.

1d. Death.

I Cor. 3:21-22

We do not belong to death, but death belongs to us.

2d. Resurrection.

Rom. 8:11

3d. Judgement

John 5:11 with 24

3A. Difficult passages

1b. Deal with mere professors as opposed to true believers.

1c. Rom. 8:13 cf 4 explanation. This describes a man who is not a Christian.

2c. I Cor. 3:17 RV “and such are ye”

3c. I Cor. 6:9-10 cf 5:11 Note phrase “named a brother”

4c. Gal. 5:19-21 cf 24

5c. Gal. 6:8

6c. I Tim. 1:19 cf 20

7c. II Pet. 2:1 “False” Christ died for the whole world.

8c. II Pet. 2:20-22 Used by many against security, but really a proof text.

2b. Jewish nation as distinguished from Christian believers.

1c. Matt. 12:43-45 “Last estate is worse than the first”

2c. Heb. 2:3 (key) “How shall we escape if we neglect”

3c. Heb. 3:16, 14 “Unto the end”-Christ is the “end” Rom. 10:4

4c. 3:12

5c. 3:19, 4:2 “Come short”

6c. 6:4-9 of 17-20 “Though we thus speak”.

7c. 10:26-31 of 39 “Draw back”

8c. 12:14-17

3b. Christians position in Christ as distinguished from his walk.

1c. Phil. 2:12-13

2c. Phil. 3:11-14 of 15

3c. Jas. 5:19-20 Physical death is meant "Soul" means a person.

4c. II Pet. 1:10 Middle voice-make this sure not for God, but for yourselves.

4b. Rewards as distinguished from salvation.

1c. I Cor. 9:27 with 24-26 (Classic)

man disqualified in a race (disapproved)

2c. II Pet. 1:10-11 Everyone an entrance, though not everyone an

abundant entrance. Illus. Lindbergh-McClain

3c. Rev. 2:10b

4c. Rev. 3:11

5b. Promises. Exhortation and warnings which seem to imply contingency.

1c. Promise.

1d. Rev. 2:7, 11, 17, 26

2d. Rev. 3:5, 12, 21 God has promised that Christians have overcome.

Rev. 12:11 by the blood of the Lamb.

I John 5:4 our faith overcomes.

2c. Exhortation.

1d. Rom. 8:17 of II Tim. 2:12 "If we suffer with Him"

2d. I Cor. 15:2 "If ye keep in memory"

3d. Col. 1:22-23 "If ye continue in the faith"

4d. II Tim. 2:11-13 "If we be dead"- "if we suffer"- "if we deny

"if we believe not"

3d. Warnings

1d. Rom. 14:15 Eating of meat.

2d. I Cor. 8:11

6b. Specific cases.

1c. Peter Lk. 22:31-32 Everything in Peter failed, but faith did not fail, and faith saves.

2c. Judas John 17:12 of John 6:70 What does “Perished”

Conclusion:

There isn't a passage in the Bible which ever asserts that a man can be born of God and then be unborn.

Appendix

REPORT OF THE NATIONAL CONFERENCE COMMITTEE ON THE INVESTIGATION OF ASHLAND COLLEGE 1936-1937

We, your committee for investigating Ashland College, beg leave to submit to this conference the following report. Our duty as outlined by the last conference was "to thoroughly investigate the condition which is causing the disturbance at this conference." Your committee organized and outlined a program of procedure before leaving the conference grounds. The president of this committee was authorized to contact the administration of Ashland College for the purpose of explaining more thoroughly the objectives of this committee and to ask for sympathetic cooperation. The president of our committee was informed, "I do not know when you expected to visit the institution inasmuch as the Board of Trustees must extend this invitation. Since the Board does not meet until March or April, I presume it will be necessary for your committee to delay its visit until after that date. The Board should discuss the matter fully and completely and then notify you as to its actions." Consequently the Committee did not actively function until the meeting of the Board of Trustees on June 1, 1937.

The minutes of this committee called for its next meeting at Ashland College at the time of the Board meeting. The secretary informed all members of this committee several weeks in advance, reminding them of the Ashland meeting. In the meantime, two members of this committee tendered their resignations. Two other members replied they could not come. One answered he would come on short notice if needed. The secretary of this committee also notified the President of the Board of Trustees and the President of the College of this committee's

meeting at the same time of the College Board. After the organization of the Board of Trustees was effected the secretary of this committee was invited to attend the Board of Trustees sessions. One member of this committee, a member of the Board also, and the secretary, were present every minute of the Board sessions following the organization of the Board.

It being generally agreed that the "open letter" from the Southern California Brethren Ministerial Association caused much of the disturbance at last General Conference relative to Ashland College, the committee considered it their duty to investigate the protests made in that "open letter."

They are as follows:

1. That the adoption of the proposed amendment of the constitution would wrest the control of Ashland College from the Brethren Church. A vote against the adoption of this proposed amendment was registered at last general conference. The Board of Trustees of Ashland College in the last regular session in Ashland, June 1, 1937, adopted a new constitution including this amendment with a 24 to 3 vote.

2. It was also stated that there was growing antagonism between the Arts College and the Seminary. That the scriptural standards for the "separated life" were not only held in derision but openly opposed by members of the Arts College faculty. This we found sustained in replies to a questionnaire mailed to a number of students and former students of the Brethren Church who attended Ashland College during the past seven years. This questionnaire was mailed June 22, 1937. The question read, "Is the atmosphere at Ashland College favorable towards the ministry and the spiritual Christian life?" With but one exception, the returned questionnaires declared that from the student's experience

Ashland College did not strengthen their faith in Christ or the faith of any one else of their acquaintance but only as they came in contact with the Gospel Teams or Seminary activities. It was further stated that the general atmosphere at Ashland College towards the ministry and the spiritual Christian life was negative. Several instances were cited where young men came to Ashland with the intention of entering the ministry but declared that they lost that desire while yet in the Arts College and persuasion was against further study for the ministry and encouragement given to enter a more remunerative occupation.

3. It was also stated that members of the Arts College faculty openly questioned the statements of the Bible and others were utterly indifferent towards the great doctrines of the Bible. Our questionnaire brought to us this information under the question, "If you have known any professor antagonistic to 'the Faith . . . ' state his or her viewpoint and what was said. Exact quotation not needed but the impression you received. Name the professor." Two professors openly denied the Virgin Birth of Jesus Christ. One professor openly ridiculed the Doctrine of the Blood Atonement. One professor upheld the scriptures one day and denied them the next but on the whole was not sympathetic to the Christian ministry and denied many of the Biblical statements dealing with origins. One professor worships at the throne of modernism. Several professors believe in salvation by good works of the "golden rule." One professor denied the New Birth. One professor mocks the Second Coming of our Lord and prophecy in general. One professor doubts life after death and the resurrection body of the believer. One professor continually encourages students to attend the movies. One professor outlawed the carrying of a Bible into the classroom. One professor objected to citations from the Bible in a class room. One professor when upon an urgent demand of a class to state his position of faith did so in such a manner that it might be accepted by most any religionist. Only one professor in the Arts College was named as being an

ideal professor in a Christian College and who, when opportunity afforded, clearly gave his testimony for his faith in the Holy Scriptures. It has been stated that student testimony is unreliable. We, however, are of the opinion that the most important thing between a teacher and a pupil is the impression the teacher leaves upon that pupil. If the teacher declares he or she has been misrepresented in these statements, how does he account for the fact that all these statements are signed by men and women who either directly or indirectly heard them. The majority of these men and women are willing to allow their names to be made public and some offer to make personal testimony to the facts of these statements. We further contend that a good professor always leaves a clear impression of what he or she wants the student to know.

It was also stated that the official weekly college publication known as the Ashland Collegian printed highly objectionable matter for a Christian institution. Not only did we find this to be true but the whole tenor of the paper was antagonistic to the principles of the nobler Christian life.

It was further stated that there was friction between the administration of Ashland College and the Ashland College Theological Seminary. This we found to be true. The Seminary faculty contended for strict adherence to the standards of faith and institutional objectives as printed in the College Catalog. It further contended that since Ashland College advertised itself as a Christian Institution the principles of the Christian faith should not be compromised. This condition led to an irreconcilable situation and culminated in the request for resignation or dismissal by the Board of Trustees of Alva J. McClain and Herman A. Hoyt of the Seminary faculty in an effort to bring peace among the faculties. Your committee submits this report with a degree of reluctance inasmuch as sentimental value runs high. We feel, however, that in the face of stern duty we must submit this report to you according to the evidence. Our prayer is

that somehow the Lord will overrule in these matters of unorthodoxy to the Biblical standards of Christian faith and practice and that Ashland College may stand upon the hill as an ever burning beacon to the eternal truth of God's infallible Word and that the Lord Jesus Christ may be exalted to His rightful place as the Savior of mankind through the shed blood of His Cross; His present intercession for the saints of God and the glorious hope of His Second Coming.

This is our sincere prayer.

Dated: August 25, 1937.

(Signed) W. H. Schaffer

C. A. Stewart

R. F. Porte

Ed Wolf

Dr. Henry V. Wall

Schaffer's 1937 Conference Report on Ashland College